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Chapter #1

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I do not know why you have come here. Perhaps you too, do not know. Most of us live in such a way that we are not aware why we are living, where we are going and why. We do not ask of ourselves, "Why?" When our whole life is spent without asking these basic questions it is no wonder if you all have come without knowing the purpose of your coming. Maybe a few of you know it, but the possibility is very small.
We live and walk and see and hear in such a state of sleep, in such a state of deep unconsciousness that we fail to see that which is. We fail to hear that which is said, and we fail to come in contact with and experience that which surrounds us from all sides -- within and without. So it is no wonder if you have come here unknowingly, unaware.

We do not know why we are alive. And we are not aware of what we do -- so much so that we are not conscious even of our breathing.

But I well know why I am here. And that's what I want to share with you.

Man's quest continues through lives, and it is after the endeavor of countless lives that he gets a glimpse of what we call bliss or peace or truth or God or moksha or nirvana -- call it what you like, although there is no word that can say it. One attains to it after many many lives. And all those who seek it think that they are going to enjoy completely after they have found it; but they are very mistaken. They find after attainment that it is just the beginning of a new labor, a new undertaking, that there is no resting.

Until yesterday they strove hard to find it; now they are rushing about to share it with others. If it was not so, Buddha would not have visited our towns, Mahavira would not have knocked at our doors and Christ would not have called on us. After coming in contact with the supreme, a new kind of work begins. In fact, whatsoever is significant in life brings great joy and bliss when you find it, but it is much more joyous and blissful when you share it with others. One who is blessed with bliss or God becomes restless to share it with others. Just as a flower on blooming broadcasts its fragrance, or as a cloud rains or a wave rushes to embrace the seashore -- similarly, when somebody finds something of the beyond, his soul thirsts to reach everywhere with its fragrance and spread it.

I am aware about me, why I am here. And this meeting of ours can be meaningful if you too are here for the same reasons, and if you and I meet each other at the same plane. Otherwise, as it often happens, there can be no meeting whatsoever even though we are crossing each other's paths. If you are not here for the same reasons as I am, there will be no meeting point between us in spite of our living in such close physical proximity.

I would like you to see that which I now see. It is so near that it is amazing how you don't see it. And many times I suspect that you have deliberately closed your eyes and ears. Otherwise how could you miss it? Jesus has said again and again that people have eyes but they don't see and they have ears but they don't hear. Not only the blind are blind and the deaf are deaf, even they are blind and deaf who have both eyes and ears That is why you don't see and hear and feel that which is so near and which surrounds you from everywhere. What is the matter?

Undoubtedly there is some small obstruction in the way of your vision. It is, however, not a big obstruction. It is like a speck of dust that gets in the eye and obstructs the view of a whole mountain. Just a tiny speck of dust can blind your eyes. Logic will say that it should be a huge thing that obstructs the view of a mountain. Arithmetic will say that the thing that prevents you from seeing a mountain must be something bigger than the mountain itself. But in reality the speck of dust is a very small thing and so are our eyes. But because the dust covers the eyes

the mountain is covered and thus made invisible to the eyes.

Similarly, what obstructs our inner vision is not something as big as a mountain, it is but a little dust. And it is what has made us blind to reality. Because of a tiny obstruction all the truths of life remain hidden from us.

Certainly, I am not talking about the physical eyes with which we see things. This creates great confusion. Remember well that in existence only that truth is meaningful for us for which a sensitivity is created within us to receive it, to grasp it, to accept it and to live it. If I have no ears, I cannot hear even the roar of the sea which is so loud and powerful. Even if the ocean continues to roar for eternity I can never hear it. Just for lack of ears the roar of the ocean will be wasted on me. And even if the sun appears at my doorstep I cannot see him if I have no eyes. And similarly if I don't have hands I cannot touch anyone, howsoever I may wish to touch him.

There is so much talk about God and bliss: there are any number of scriptures in the world, millions of people are praying and singing hymns in temples and churches and mosques, but in spite of it all it does not seem that we have any contact with God or that we see him, hear him, feel his heartbeat in our being. It seems to be nothing more than empty talk. Maybe we continue to talk about God in the belief that through talking we can either find him or belie the experience of him. But nothing will happen if the deaf talk for lives about musical notes and the blind talk for eternity

about light. It is possible, however, that they will fall victim to the illusion that they are not deaf and blind. Through talking about them, they can come to believe that they know what sound is and what light is.

Temples and churches and mosques that we have built all over the earth have succeeded in creating this illusion, this deception. People sitting in and around them possess nothing but illusions. At the most they can believe in God, but they cannot know him. And believing is not worth more than talking. We can believe if the talk is convincing enough. If someone argues forcefully and proves the existence of God and we fail to prove that he is not, then we feel defeated and we begin to accept God. But believing is not knowing. Howsoever we convince the blind man about the existence of light, he cannot know light and he cannot see.

I am here with the understanding that knowing is possible.

Undoubtedly there is a center inside us which is lying dormant -- a center which once in a great while a Krishna comes to know and begins to dance in ecstasy, which a Jesus comes to know and cries from the cross, "Father, forgive them for they know not what they are doing!" Certainly a Mahavira comes to know of this center, and because of this center a Gautam Siddhartha becomes Buddha -- the awakened one. Definitely there is a center -- an eye, an ear -- which is lying asleep. And I am here especially to help you to awaken this center.

Here is an electric bulb shedding light on us all. If you cut the wire that connects it with the power house it will cease shedding light, although the bulb will remain the same. If the electric current fails to reach the bulb, there will be darkness in the place of light here. It is the same bulb turned inactive since the current is not passing through it. And what can the poor bulb do if the current does not reach it?

There is a center inside each one of us through which God is known, but because the life force does not reach that center it is lying dormant, inactive, asleep. Even if your eyes are normal and healthy, they will be useless if the life force does not reach and activate them.

A young woman was brought to me by her relatives. She had fallen in love with some young man. When her family came to know of it, they came in the way of their meeting each other and they erected a wall between them -- a real wall. We have yet to create a good world, in which no walls will be raised between a pair of lovers. The family stopped all con tacts between the girl and her boyfriend. The girl belonged to a respectable family and her lover lived next door and they usually saw each other from the rooftops of their houses. So literally a wall was erected to prevent their meeting.

And the day the wall was erected the young woman suddenly went blind.

In the beginning the parents were suspicious; they thought she was pretending blindness. They berated her and threatened to beat her. But blindness is not

cured by threats. Then doctors were consulted who said that her eyes were okay, but they also said that she was not lying; she was really unable to see. They said that they could not do anything in the matter; it was a kind of psychological blindness. The life force has stopped reaching her eyes, it has been blocked. That is why she went blind, although nothing was physically wrong with her eyes.

Then she was brought to me. I tried to understand the whole thing. I asked her what had really happened, if anything had happened to her at the mind's level. Recalling her story she said, "My mind then said that there was no use for the eyes if they cannot see the one they were meant to see. It is better they ceased to see at all. A single thought haunted my mind the whole day when the wall was erected, and it was that I was going blind. Even in sleep I dreamed that I had gone blind. Because if my eyes were denied the privilege of seeing the very person who delighted them, who meant everything to them, then it was good that they lost their power of sight."

The young woman's mind had consented to her blindness, and so the life force stopped going to her eyes. The eyes are m good shape, they can see, but the energy with which they see has ceased to reach them.

There is a center of our being, hidden within us, where God is known, where we get a glimpse of truth and where we relate with the primordial energy of life. It is this center from where the celestial music is heard, a music that is created without the help of any

instruments, and from where such fragrance becomes available which is not of this earth, which is ineffable. It is again this very center which knows no bondage whatsoever and which is the door to freedom, absolute freedom. And it is, this center that leads us to the beyond which has no frontiers, which is a limitless and infinite expanse, which knows no sorrow and which is nothing but bliss and more bliss and more bliss; nothing but abounding bliss.

But our life force does not reach that center, it is impeded somewhere on its way to it, somewhere quite close to it.

It is necessary to understand this thing very clearly, because what I call meditation is going to be our utmost effort for these three days -- to reach the life force to that center where the flower can bloom, the lamp can be lighted, the eye, the third eye can open and the super sense can be availed. It is this center from where a few have seen truth or God or whatsoever you call it, and from where all have a right to see it.

But it is not necessary for a seed, just because it is a seed, to become a tree. Every seed is entitled to be a tree, but they don't become. Although the seed has the potential to be a tree, it is also necessary to sow it and to fertilize it. It is necessary for the seed to break up, to disintegrate and to die as a seed so that it can become a tree. Only that seed is transformed into a tree which is ready to disintegrate and disappear into the soil. And if we look at the tree and the seed together, placed side by side, it is difficult to believe,

how a tiny seed could turn into a large tree. It seems impossible.

It seems impossible, how a little seed is trans formed into a large tree. We have always had this feeling whenever we looked at men like Krishna or Buddha. Standing near Krishna we felt that it was impossible to be like him. So we said, "You are God, and we are just ordinary persons; we cannot be like you. You are an avatar, an incarnation, and we are just petty people who can only crawl anyhow. It is not in our power to be like you." Whenever a Buddha or a Mahavira has crossed our path, we touched their feet and said, "You are a teerthankara, an incarnation, a son of God, and we are very ordinary people." If a seed could speak it would say the same thing to the tree, "You are God and I am an ordinary seed; how can I be like you?" How can a seed believe that a large tree is hidden in it?

But it is a fact that what is a large tree today was once a tiny seed, and the tiny seed of today will turn into a large tree tomorrow.

Infinite possibilities lie hidden within each of us. But so long as we are not aware of them, no scriptures and no godmen, however loudly they say it, can prove their existence. And it is as it should be, because it is sheer deception to believe what we don't know. It is better for us to say that we don't know that God is.

But it is equally true that a few persons have known God. And a few others have known them, and their whole lives have been transformed through it; they have seen celestial flowers blooming all around them.

But we cannot have it just by worshipping them. Unfortunately, religions have stopped with worshipping. But how can a seed become a tree by worshipping it? And a river cannot become an ocean however much it worships the ocean. And however much an egg worships the bird it cannot spread its wings in the sky. The egg will have to crack its shell; it will have to disappear as an egg first. When, for the first time, a chick comes out of its shell it cannot imagine that it can fly. Seeing birds on the wing it cannot believe that it too can fly. Even as its mother flies, even as the mother urges it on to fly, it lacks confidence, it feels shaky. It sits on the edges of the bough and gathers courage. How can one who has never known flying believe that it can fly and go on a long journey in the vast sky?

I know well that for these three days you too are going to sit on the edges of the pine trees here and wonder if a journey into the unknown is possible. Howsoever loudly I urge you to jump, to leap, to fly, you will not believe that flying is possible. How can the birds that have never been on the wing believe that flying is possible? There is no way but to take a jump. For once you will have to leap without knowing what it is. It has to be a leap in the dark, to begin with.

Somebody wants to learn swimming. He will not be wrong if he says that he will not step into the river without having learned swimming. It sounds right and logical -- how can he step into water before he knows how to swim? But the teacher will say that he cannot learn swimming without entering the river. And this

discussion about swimming can go on without end. What is the solution? The trainer will insist on his entering into the water first; otherwise swimming will not be possible. And he is right. In fact, learning be gins with stepping into the river. Everybody knows swimming; they do not have to learn it. If you have learned swimming then you know that it has not to be learned. Everybody knows swimming, but he does not know how to swim methodically. You get the method, the knack of it, only after you have entered the river. In the beginning you throw up your hands and feet in a haphazard manner, and as you go on, as you persevere, you do it skillfully. Everyone knows how to throw up one's hands and feet, but when you practice for awhile it becomes methodical. So those who know will say that swimming is not a learning, it is a remembering.

So those who know say that the experience of God is a remembering. It is not something which we are going to learn today. The day we will come to know it we will exclaim, "Hey, so this is swimming! We could have done it anytime, we knew it. But we never gathered courage to take the jump, we just kept hanging on the bank of the river." Stepping into the water is very necessary, and as soon as one is inside it the work begins.

The center I am talking about is hidden in our brain. If you ask the brain specialists they will say that only a very small portion of the brain is active; a major part remains inactive, and it is difficult to say what is hidden in that major part. Even a genius uses a very

small part of his brain -- the rest remains dormant and unused. The brain is the abode of what we call the supersense, or the sixth sense, or the third eye. This center is closed and dormant, and once it is opened we shall see life in many new dimensions. Matter will disappear and God will appear; form will be lost and the formless will be revealed; the figure will vanish and the figureless will be known; death will cease to be and the door to the deathless will open. But the center from where it is seen is closed at the moment. How to activate that center?

As I said, the light bulb remains inactive so long as the electric current does not reach it. You reach the current and the bulb will be alive. The bulb is always waiting for the current to reach it. But the electric current cannot appear on its own, even if it is racing through the wire; it needs the bulb too. Both the current and the bulb are equally needed for the light to become manifest. The life-force is within us, but it cannot manifest itself unless it reaches that center which can make manifestation possible.

We are alive only in name. Do you think that just breathing is life? Do you think that digesting food is life? Does life only consist of going to bed in the night and leaving it in the morning? Is it life that a child grows into youth and old age and then dies? Does life comprise only birth and death? Or is it just leaving a few children behind oneself?

No, even machines can do it. If not today, tomorrow the machines are going to do it. Children will be born in test tubes. Childhood, youth and old age are

mechanical processes. When a machine is made, it passes through its youth and old age. Every machine has its childhood, youth and old age. Even when you buy a watch it comes with a guarantee that it will run for ten years or so. The watch will be young and old and then die. Every machine is born, it lives and it dies. So what we ordinarily call life is nothing more than a machine.

Life is a very different thing.

If this dead bulb does not know of the electric current, it would think that, as it is, is life. When a gust of wind pushes it about it will say, "I am alive because I am being pushed about." The bulb will take it to be its life. But what will the bulb say, if it can speak, when the electric current reaches it for the first time? It will say, "It is just indescribable! I don't know what it is that has happened to me. Until a moment ago I was filled with darkness, and now it is all light and the rays are flowing in all directions." What would a seed say the day it grows into a tree? It would say, "I don't know what has happened to me. It cannot be said. I was a tiny seedling, and now I don't know what has happened to me. And it is equally difficult to say that it has happened through me."

Therefore, those who realize God do not say that they themselves have realized, they only say that they don't find any connection between what they had been and what they have become. They say, "Now it is all light where it was all darkness before. We were all thorns; now we are all blooming flowers. Then we were frozen with death, now we are flowing with life.

No, no," they will say, "we have not realized, we have not realized." Those who know will say, "It is all his grace; it has happened to us through his grace and not through our efforts."

But it does not mean that effort has no place. It is true that when you realize God you feel that it is his grace, but to reach to that grace, a journey of great effort is needed. And what is that effort?

In one sense the effort is small, but in another sense it is very great. It is small in the sense that the center is not very far. The distance between the place where the energy is stored and the spot where the eyes open with which you see life is not much. It is hardly a distance of two or three feet. After all, we are only five to six feet in height. So our whole life structure is limited within five to six feet; the whole set up is confined in this small area.

The space where the life force is stored is like a kunda, a pool near the sex center; that is why the energy is known as kundalini, as if it is a kunda or pool of water. Another reason it is called kundalini is that it looks like a snake coiled and sleeping. If you have seen a sleeping serpent you know how it lies in coils with its hood on top. But if you disturb the sleeping serpent it will wake up, uncoil and raise its hood up. This energy is called kundalini also because the pool of life-force, or the seed of life is precisely located near the sex center and it is from here that life expands in all directions.

It will be good to remember that the small pleasure that we derive from sex is not the pleasure of sex, it

really comes from the vibrations arising in the pool of vital energy along with sex. The sleeping serpent is slightly moved by the sex act and we consider it to be the whole pleasure of life. We are not at all aware of what happens when the whole serpent is awakened and it travels across our entire being and reaches the ultimate center in the brain. We are completely unaware of it.

We live on the first step of the ladder of life. There are other steps, greater steps, that lead to God. The small distance of two to three feet that is there in our body is in another sense a very big distance; it is the distance between nature and God, between matter and soul, between sleep and wakefulness, between death and immortality. That distance is very long. But there is also a small distance inside our being which we can traverse in meditation.

If you have to awaken the energy that is lying asleep in you, you should know well that it is not less dangerous than trying to disturb and awaken a sleep ing serpent. In fact, disturbing a sleeping serpent is not that dangerous. It is not dangerous because in the first place ninety seven percent of snakes are not poisonous at all. So you can easily play with ninety seven out of a hundred snakes; they are harmless. And if ever someone dies from their bite, he dies not because of the bite really, but because of the thought of being bitten by a snake. These snakes are not poisonous, so ninety seven out of a hundred snakes do not kill anybody, although many people die of their bite. They die because of their belief that one has to

die after being bitten by a snake. And when a belief grips anyone, it becomes a reality. Playing with really poisonous snakes too, is not so dangerous, because at the worst they can deprive you of your body. But playing with the kundalini power, which I am talking about, is dangerous indeed; there is nothing more dangerous than this. No danger can be greater than this. But what is the danger?

This too is a kind of death. If the energy within is awakened, you will die as you are right now and a totally new individual will be born -- an individual that you never were before awakening. And it is this fear that prevents people from becoming religious. It is the same fear which, if it grips a seed, prevents it from becoming a tree. Now the greatest danger facing a seed is that it will be buried in the soil, it will be treated with water and manure and then it will die as a seed. It is again the same danger that faces an egg when it grows and breaks its shell. Then it has to die as an egg so that it becomes a bird. In the same way we are in the preceding state of something yet to be born. We are like an egg which is going to become a bird. But we take the egg to be everything and nestle down in it.

When this energy will rise, you will be no more; there is no way for you to survive. And if you get frightened, your fate will be what Kabir describes in a beautiful couplet. Kabir has said a beautiful thing. He says, "He alone found it who sought it by diving deep in the sea. But I proved myself a fool as I kept sitting on the seashore, although I had been there seeking." When

someone asked Kabir why he remained sitting, he said, "He alone found it who sought it by diving deep in the sea. But I proved myself a fool as I, afraid of being drowned, kept sitting on the seashore."

Whoever has found it has done so by seeking it in the depths. What is essential is a readiness to be drowned, a readiness to disappear. If it has to be said in one word -- though it is not a happy word -- it is death, readiness for death. And he who will be afraid of being drowned will of course survive, but he will only survive as an egg; he will never become a bird on the wing. He who will fear being drowned will of course survive, but he will only survive as a seed; he will never become a tree under whose shade thou sands of travelers may relax. But is it worthwhile to survive as a seed? It would be worse than death really.

So there is great danger. The danger is that the person that I was till yesterday will not survive; when the energy will be awakened it will totally transform me. New centers will be awakened, a new individuality will emerge, new experiences will happen -- everything will be new. If you are prepared for the new then you must gather courage to part with the old.

But the old has gripped us so firmly in every way, it has fettered us so strongly, that the vital energy cannot raise its head, cannot rise upward.

The journey to God is really a journey into in security. But the flowers of life and beauty only bloom in

insecurity. So I should tell you a few important things about this journey, and a few not so important.

First, I hope that when we meet here tomorrow morning and start on a journey of awakening the life force, you will stake everything and withhold nothing. This is not going to be a small gamble. He alone will win who stakes his all. If you withhold even a little you will lose it. It is not possible for a seed to save a part of itself as a seed and allow the rest to become a tree. If the seed dies, it dies totally, and if it saves itself it does so totally. There is nothing like a partial death. So if you withhold even a bit of yourself the whole labor will be wasted. Please let go of yourself completely, totally. Many times, as one holds back in the slightest, everything is lost.

I have heard that when gold mines were discovered in Colorado for the first time, the whole of America rushed there. News had spread that if you buy a piece of land you will find gold there. People started buying land in Colorado. A multi-millionaire sold out his whole property and bought an entire hill in Colorado with the money. And he installed huge machines to mine gold. While small people were busy mining gold on their tiny bits of land, this man staked large scale mining on a whole mountain with the help of high technology.

He and his men worked hard, but there was no trace of gold. And then he panicked, because he had staked his entire fortune on this adventure. He was so much scared that he told his family that they were ruined. He had squandered his entire fortune and gold was nowhere to be seen.

Then he advertised in the newspapers that he wanted to sell his hill, along with all the machines and instruments of mining. His family members said, "But who is going to buy them? Everybody has come to know that the mountain has no gold and that you have wasted millions for nothing. He will be a madman who will agree to buy it." But the man said, "Who knows? There may be another like me."

And a buyer really came forward. The multi-millionaire felt like warning the person who had offered to buy his hill that he was in for a mad adventure. But he could not gather courage, because of the thought of the consequences if the hill was not sold. So the hill was at last sold. But after the deal was completed he told the buyer, "You seem to be a real madman. Don't you see that I am selling the hill after it has ruined me?" The other man said, "You cannot say how life is going to be. Maybe there was no gold as far as you dug the hill, but how can you say that there is no gold even where you did not dig?" And the multi-millionaire nodded his head saying, "That I cannot say."

And the wonder happened, as it happens some times. The gold mine was found just one foot below the surface where the previous owner had left off digging. The previous owner was now twice as miserable when he learned that the whole hill was full of gold. He visited the new owner and congratulated him on his good luck. But the man said, "It is not a question of good luck. You did not give of yourself totally to it. You turned back before you had done enough digging. You should have gone deeper."

Things like this happen every day in life. I know any number of people who go to find God -- but they don't go the whole length or they don't give of them selves wholly to it, and face disappointment. Many times they miss the divine by just an inch; when God was only an inch away, they turned back. And at times I see clearly how a seeker turns back when he had almost made it.

So remember that you will not spare yourself even a bit and that you will stake your all. And do we have much really that we can pay for God? But we are miserly even in this. No, miserliness will not do. There is no place for the miser at the door of the di vine. There we will have to stake everything. It is not that we have much that we can give. What we have is not the question. The question is whether or not we have staked our all. Because as soon as we stake our all we touch the center where the life force resides and from where it begins to move upward. But why do I insist on a total stake?

In fact, it is only when we have pressed all our energy into meditation that there arises the need for the reserves of energy lying in the reservoir, to wake up and come to our aid. It is only then that the life force begins to rise, and not before. Until then it lies asleep in the kunda, in the pool. So long as there is even a part of our own energy left unused, we have to depend on it. The reserve forces in us come to be used only when we have no energy left. It is only then that life force is needed. The center is activated only when we have staked our all. Only then it becomes

urgent to draw energy from the reservoir, from the center, not otherwise.

For example, I ask you to run and you begin to run. Then I ask you to run with all your strength and you run with added strength. In reality you have not yet put all your strength into running, although you think that you are running with all your strength. Tomorrow you have to take part in a long running competition, and then you find that you are running faster than before, that your speed has increased. It is because of the competition that you run with full energy. But even this is not total. Tomorrow somebody pursues you with a gun in his hand, and you run with the greatest speed ever. Even you are surprised, you did not know that you could run so fast. Now you are running for your life. Where is this energy coming from? This energy too, is your own energy that was lying asleep in you.

But even this energy is not enough for meditation. Even when you run for your life, being pursued by a gunman, you are not running with your entire might. In meditation you will need to stake much more than this. You will have to stake your utmost. And the moment you touch the point where your entire energy is pressed into action, you will find that you are connected with some other energy, that some hidden energy within you has started waking up.

For sure, you will experience the awakening of this extraordinary energy. It is like you have suddenly contacted some electric current. You will feel that some energy within you, lying low at the sex center,

has started rising upward. This energy is hot like a laming fire, and at the same time it is cool like the morning breeze. It is like a harsh prick of thorns and at the same time it is as soft as a flower.

And many things will happen when that energy will be rising upward. Please don't withhold yourself at any point when the energy is moving upward. Let go of yourself completely, like a man leaves himself in the hands of the river and just floats with its current. In short, "let go" is the key.

Now the second thing. First you have to stake your all; and when as a result of this total stake something happens to you, then you have to leave yourself fully in the hands of that "something". This is the second thing. Let go of yourself; just float as one floats on the surface of the water. Just floating. You should be ready to go wheresoever the current of the river takes you. It is true that to a certain extent we have to provoke it, but when the energy is awakened, we have just to leave ourselves in its hands, we have to let go of ourselves. Higher forces have taken over, we need not worry anymore. We have to just float.

And third, with the upward rise of this energy many things will happen. Please see that you don't get scared when they happen, because new experiences are frightening. When a child is born, when he comes out of his mother's cozy womb, he gets frightened. Psychologists call it a trauma, a traumatic experience, an experience which a child will never forget, which will haunt him for the whole of his life. The child's fear of the new begins with his birth; because he had lived

in complete security in the mother's womb for nine months. He had no worries whatsoever; he did not have to breathe, or eat or cry or do anything for him self; the mother did everything. The child was in a state of absolute rest and comfort. Coming out of the mother's womb he encounters a new and strange world altogether. This is the first shock of life, and it is here, at the very doorstep of life that fear grips him.

That is why everybody fears the new; they cling to the old and fear the new. It is the first experience of our life that the new puts us in great trouble. Mother's womb was a much better place than this world. That is why most of our contrivances that we use in daily living are fashioned after the mother's womb. Our cushions, sofas, cars, living rooms are all modeled after the mother's womb. We try to make them as cozy and comfortable as the womb, but we do not really succeed. So the first experience after coming from mother's womb is one of fear of the new.

The experience of the awakening of the kundalini, the primordial energy, is a new experience greater than the child's, because while the childbirth happens only at the level of the body, the awakening of the kundalini happens at the level of the soul. It is therefore, a totally new birth. It is for this reason that we call him a brahmin who goes through this experience. brahmin is he who is twice born. He is also called dwij -- one who is twice born.

So when that energy awakens, a second birth happens. In this birth you are both -- you are the moth er and you are the child. You alone are both together.

Therefore you will have to go through double suffering -- the pains of childbirth and the trauma of insecurity, together. For this reason it can be a frightening experience. Apart from the trauma of insecurity you will also have to go through the pains of childbirth as the mother does, because here you are the mother and the child combined in one. You are born, but there is no separate mother and there is no separate child. You are taking birth, and you are also giving birth; your birth is happening through you. So the pains can be very severe and intense.

I have received complaints that someone cries and screams and shouts during meditation and that he should be restrained from doing so. No, let him cry and scream and shout. He alone knows what is happening to him in his inside. A woman is crying while giving birth to a child and another woman, who has never known childbirth, comes along and says, "Why do you cry and scream? If the child is taking birth, let him. Why weep and groan?" Such a woman can say so, because she has never gone through the pangs of childbirth. Men will never know the pains which women have to bear during childbirth. They cannot even think of it; there is no way for them to have a feel of it.

But in meditation men and women are alike; in a sense they all are going to be mothers. They are going to give birth to the new. So pain and anguish need not be suppressed. It is not necessary to restrain someone if he falls and rolls on the ground and screams and shouts. Whatever happens should

be allowed to happen freely. Let go of it; don't suppress it. Any kinds of experiences are possible. Someone may feel that he is levitating, and another may feel that he is expanding, and yet another may feel that he is shrinking. Diverse kinds of new experiences are possible; I need not enumerate them. Many things can happen; anything new can happen, and each one's experience will be different. So one need not worry and get scared.

And if anybody has something to say he should see me at noon and talk to me individually. Don't discuss it among yourselves. And there is a reason for not discussing it among yourselves. It is not necessary that what happens to one should happen to others too. And if you share your experiences with someone who did not have the same experiences he will laugh and say that you are crazy. Every man is his own measure; that is why everyone thinks that he is right and others are wrong. Even if the other person does not laugh at you, he will tell you distrustfully that he did not experience anything like it.

This experience is so personal and subjective that it is better not to discuss it with any other person. One should not confide even in one's wife or husband, because no two persons are very close and intimate in this respect. And in this respect no one can understand the other easily; understanding is so difficult in this case. Anyone can say that you are crazy. Let alone you, they will not spare a Jesus and a Mahavira. The day Mahavira stood naked on the road, he must have been declared mad. Mahavira

knew what it meant to him to be naked, but he was declared mad.

It is, therefore, necessary that you don't discuss it with others. Moreover, as soon as you speak to anyone, he is not going to have the wisdom to keep quiet; he will immediately say something. And this "something" can come in the way of your experience itself. His remarks can work as suggestions and it can be an obstacle in the way of your new experience. So what ever happens to you, you should discuss it with me directly, and not with anyone else. I am here so that you can discuss your problems with me.

Before you come here for meditation tomorrow morning, you can take some liquids like tea and milk, but no solid food. Don't eat your breakfast. Tea, milk or any liquid can do. If one can do without tea and milk also, it would be better; it will make the work on meditation easier. And you should reach here five minutes before the scheduled time, 7:30 a.m.

Between 7:30 and 8:30 we will have a discussion if necessary. I have decided on a discussion rather than a discourse, because a discourse is a very impersonal affair. In discourse you don't seem to be talking to anybody; it is like talking to the winds. So you will sit very close to me tomorrow morning, and not at a distance. Be as close to me as possible. And you can ask any questions on what I have said today and we will discuss them for an hour. And then we will sit for meditation between 8:30 and 9:30.

Remember that you come to meditation with an empty stomach -- without taking any solid food. If you can do even without liquid, it would be better. But don't force yourself to be hungry; if you cannot fast, then take something like tea or milk.

Also remember that you come in loose clothes and properly bathed. No one should come without bathing; bathing is a must. And the clothes should be as loose as possible, should not be tight at all, not even at the waistline. Along with the rest of the body, the waistline too, should have loose fittings. And while sitting for meditation keep your whole body loose and relaxed.

Even our clothes have done a lot of mischief at the level of our body mind; they have created any number of obstacles. When some energy begins to rise upward the clothes put obstacles in its way at various levels.

Another important thing to remember is that you should go into silence a half hour before meditation will begin. Some friends, who can, should observe silence for these three days that we are here. They should be in complete silence. And other friends should see to it that they are not disturbed in their silence. The greater the number of people going into silence, the better. And it would be good if one could be silent throughout the camp time. Nothing would be better.

If you cannot go completely silent, then see that you speak as little as possible. Use as few words as possible, as you do in telegraphic messages. While sending messages by telegraph you do with the mini

mum number of words -- say ten or eight words -- be cause you have to pay for each word. Even in life you have to pay for every word that you say; words are really costly. So those who cannot go into complete silence should do with the minimum number of spoken words.

In the same way, use of the sense organs should be reduced to the minimum. For example, use your eyes less and less. When using them lower the sight to the earth or raise it upward and see the sky. Watch the sea. But as far as men and women are concerned see as little of them as possible. Because most of our mental associations are formed of human faces, not of trees, clouds and seas. Look at the trees and the clouds and the seas; they don't give rise to any thoughts in you. Human faces, on the other hand, immediately stir all kinds of thoughts in your mind. While walking, lower your gaze and keep it confined to a distance of four feet from you. And keep your eyes only half open so they concentrate on the tip of your nose. That is enough. And help others that they see and hear as little as possible.

Things like radios and transistors should be shut down; they should not be used during the camp. And don't allow newspapers to enter the campus.

The more rest you let your senses have, the better. The more rest you have the more energy you conserve, which can be used in meditation; otherwise you will exhaust yourselves. Most of us are exhausted and spent, like spent cartridges. We spend ourselves completely in twenty four hours; we save nothing.

What little we save during the night's sleep, we start squandering right after leaving the bed in the morning. Going through the newspapers and listening to the radio, the squandering begins. We have no idea of what conservation of energy means, how a lot of energy can be conserved.

Meditation will need much energy. So if you don't conserve it, you will soon get tired and exhausted. Some people tell me that they tire after an hour's meditation. But it is not meditation that is responsible for it. The real reason is that you have squandered all your energy and that you live on the point of exhaustion. You have no idea that you spend energy when you just focus your eyes and see a thing. When you tune your ears to hear something you again spend energy. Even when you think, energy is being spent. And energy is also spent when you speak. Whatever we do, it costs energy. In the night, how ever, we save some energy, because other activities are suspended -- although a little energy is spent even in dreaming. But this is a different thing. A little energy is saved in the night however, and that is how we feel fresh in the morning.

So for these three days you have to conserve energy so that it may be wholly used for meditation. I am giving you all these instructions so that for the coming three days I may not have to say them again.

We have on our schedule an hour of silence in the afternoon; during that hour there will be no talk. During discourse I communicate with you through words; during the hour between three and four I will

communicate with you through silence. So all of you will be present here by 3 p.m.; no one will come after three. People coming late will be a kind of disturbance; they will be really harmful. I will be sitting here, but what will you do between three and four?

Two things have to be kept in mind. One: that each one of you will sit at a place from where I can be seen. Not that you have to look at me, but you must find a place for yourself from where I can be visible. Then you will close your eyes. If any of you prefer to keep your eyes open, you can do so. But it would be good if you keep your eyes closed.

This hour of silence will be just a waiting for the unknown. You don't know who will come, and yet he will come. You don't know what you will hear, and yet you will hear. You don't know what you will see, and yet you will see. You will sit silently for an hour, just awaiting the unknown guest whom you have never seen and heard. You may sit or lie down as you would like. But be receptive, become receptivity itself, for a whole hour. Be passive, but receptive to that which is, or is going to happen. Let it just happen. Be passive but alert and awaiting, wakefully awaiting. And through silence I will try to communicate to you what I have to say. You may, perhaps, understand through silence what you don't understand through words.

Again at night I will answer any questions that you may have to ask. And then again an hour of meditation will follow.

We are, thus, going to have nine sittings in the course of three days. And right from tomorrow morn ing you

should begin exerting your all so that by the ninth, the last sitting, you will have really exerted your all.

But what are you going to do in your spare hours?

You have to be silent. A lot of trouble is removed just by avoiding conversations. There is the beach, go and lie down on the beach and listen to the waves. Even at night those of you who can should go to the beach with your bedding and sleep quietly on the sands. You can sleep under the trees as well. But be alone, don't form groups of friends and families. It is just possible that a few people will form groups and fool around. Keep away from them and live alone. Know that for these three days each one of you is all alone here. Because if you are going to meet with God, you can only go alone; no one will walk with you. Each one of you should know that you are the lonely pilgrim and you have to go it alone. It is a journey of the alone to the alone. So be alone -- alone to the greatest extent.

And now remember this last instruction: don't grumble, don't complain about anything. Stop complaining for three days. Don't grumble if the food is bad. Don't grouch if mosquitoes bite you at night. For three days let there be total acceptance of all that may happen. Mosquitoes will of course gain something, but you will gain more, much more. If the food is not right it will harm your body a little, but it will harm you a lot if you grumble about it. And there are reasons for it -- a complaining mind is never at peace. Our complaints are petty, but what we lose is too much. So don't grumble; for three days know it clearly that you will not grumble at all. What is, is. Howsoever

it is, is. Accept it absolutely. Then these three days will be wonderful. If for these three days you stay above petty matters, if you accept everything as it is and delight in it, then you will cease to have any com plaints for the rest of your life. Because then you will know how peaceful and joyous it is to live without grudging.

For three days give up all petty matters.

If you have any questions you can bring them tomorrow morning. And when you ask a question, remember that it is something of common interest. You can ask anything that comes from your heart and mind and that you think to be necessary.

I told you why I am here. I don't know why you are here; but I will meet you tomorrow morning in the hope that you are here for the same reasons as I am. Ordinarily our habits are very ugly. Even when a Buddha appears at our door we feel like telling him to go away, because we assume that everyone comes to ask for something. So we forget that, and when someone comes to give we tell him too to go away. Thus a grave mistake is made. A grave mistake indeed! I hope that you will not make the same mistake.

These three days you have to create a milieu here so that something real can happen. And it is possible. And it depends on each one of you to create such a milieu. In three days this entire forest of pines can be charged with mysterious energies. All the trees, each grain of sand, the ocean and the air, can be filled with

a new life force. And all of us can cooperate in its creation.
And remember, nobody should put obstructions in its way. No one who is here should be just an onlooker. And drop all fear of what others will say. Then alone we can reach the supreme. And then you will not have to repeat Kabir's words, and you can say, "I did not fear and I took a jump."
I am grateful to you for having silently heard me with such love. I bow down to God dwelling in each one of you. Please accept my salutation.

In Search of the Miraculous Vol 1

Chapter #2

Chapter title: Matter and God are One
3 May 1970 am in

The universe is an expansion of energy, and life is the crystallization of it. What we see as matter, what we see as stone, is also energy. What is seen as life, what is experienced as thought, what is felt like consciousness is also a trans formation of energy. The whole cosmos -- whether it is the waves of the sea or the pine trees of the forest or the grains of sand or the stars in the skies or that which is within us -- all are manifestations of the same energy in infinite forms and ways.
It is difficult to say where we begin and where we end. It is equally difficult to say where our body ends. The body which we take to be our limit is not limited in

itself. If the sun, who is a hundred million miles away, cools down, we will instantly freeze to death. This means that the sun is ever present in our beings, he is a part of our bodies. As soon as he will lose his heat we will perish. The heat of the sun is the heat of our bodies.

There is an ocean of air currents all around us from which we draw our vital energy -- the life breath. If it ceases to be available to us we would die immediately. Where does the body end? If you investigate fully then the whole universe is our body. Our body is limitless and infinite. And if you search rightly, you will find that the center of life is everywhere and it is expanding everywhere.

But to know it, to experience it, it is essential that we ourselves become energy that is tremendously alive.

What I call meditation is another name for freeing in every way the flow of energy that has gotten blocked up within us. So when you enter into meditation the hidden energy may awaken with such force that it gets connected with the energy on the outside. But as soon as this connection is established we be come like tiny leaves floating in the infinite ocean of winds. Then our separate existence is lost and we become one with the immeasurable.

What is it that is known after being one with the immeasurable? Up to now man has tried in every way to say it, but it could not be said. Kabir says, "I searched for him and searched a good deal. And in the course of the search itself I lost myself. He was

found for sure, but only when I was no more. Who can now say what it is that is found? And how to say it?"
What Kabir said on having this experience for the first time he subsequently changed. When for the first time he experienced God, he said: It seems that the drop has entered into the ocean. His own words are:

"Searching on and on, O my friend,
Kabir lost himself.
A drop merged in the ocean;
how can it be found again?"

Kabir lost himself in the course of the search. The drop merged into the ocean; so how can it be re covered? But he changed it later, and the change is very significant. He said later that what he had said before was wrong, he was mistaken to say so. It was not the case of the drop entering the sea, but the sea itself had entered into the drop. If the drop had merged in the ocean there was a chance of recalling it, but recovery was far more difficult when the ocean had merged into the drop. And in the case of the drop entering the ocean, the drop would have said some thing about it. But it was now so difficult to say any thing when the sea itself had merged in the drop. So he said later:

"Searching on and on, my friend,
Kabir lost himself.
The sea merged in the drop,
so how can it be found again?"

It was a mistake to say earlier that drop had merged in the sea.

It is not that when we simply remain as vibrations of energy we enter the ocean of energy; it is just the other way about. When we become just trembling vibrations, live vibrations of energy, the ocean of energy enters us. In fact it is very difficult to say what happens. But it does not mean that we are not aware of that which happens. It is good to remember that an experience and the expression of it don't always go hand in hand. What we know we cannot say. Our capacity to know is infinite, but the capacity of words is very limited.

Let alone great experiences, even small ones cannot be expressed in words. Even if I have a head ache I cannot say it. If my heart aches with love it cannot be described. These, however, are minor experiences. So when God himself descends on us it is absolutely difficult to put it into words. But we know it nonetheless, and know it for certain.

But to know it, it is essential for us to simply become, in every way, vibrations of energy and nothing more -- as if we are a tempest, a storm, a boiling fountain of energy. Let us vibrate with such intensity, let every fiber of our being, every beat of our heart and our every breath be filled with such insatiable thirst, such prayerfulness and awaiting that we become thirst itself, we become prayer and awaiting itself. Let our very being disappear. In that moment alone a meeting with the divine takes place. And this meeting does not

take place outside of us, but inside, as I said yesterday.

The sleeping serpent, the sleeping center is with in us. And it is from this sleeping center that the energy rises upward and spreads all over.

A seed is lying in the soil; then a flower blossoms out. To connect the flower and the seed the tree has to build a trunk between them and send forth branches around it. The flower is hidden in the seed; it does not come from without. But to make it manifest a connecting trunk is necessary. The trunk, however, stems from the seed itself, as does the flower. In the same way the seed force is lying within us. It needs a trunk to rise, and the trunk, too, is within us.

The route through which the seed force travels upward and reaches the flower lies very close to what we know as our spine. This flower has been called by various names. Those who have experienced it say it is like a thousand petaled lotus. Something flowers, something blossoms in our brain, as if a thousand-petaled lotus has blossomed.

But for its blossoming it is necessary that the energy rises from the base and reaches the summit, the center in the brain. And when this energy will begin to ascend, it will shake your whole being like an earth quake. This quaking has not to be stopped; rather you should cooperate with it. Ordinarily we would like to restrain it. Many people come and tell me that they are afraid of what is going to happen to them in meditation. But if you are afraid, no progress will be possible. Fear is the most irreligious state of mind.

There is no greater sin than fear. It is perhaps the biggest rock around our neck to pull us down.

And our fears are strange, and very petty at that. Some people come and tell me that they are afraid of what people around us will say. Fear of people around you is such that it can prevent you from meeting God!

The civilized man has stopped laughing fully; he has also stopped crying. There is hardly any feeling or emotion which he experiences deeply. He always stands outside of every such situation; he is always in a state of limbo. He is afraid as he laughs. He is afraid as he cries. As far as men are concerned, they have completely stopped crying. They have no idea that crying is one of the dimensions of life, a significant part of life.

We have no idea that one who cannot weep and cry is missing something vital and basic in his life; a part of his life is blocked forever, and that part will hang heavy on him like a rock.

Those who want to enter the domain of energy, those who want to go on a pilgrimage to the temple of the supreme energy, they will have to shed all fear, and if the body begins to tremble and shake or begins to dance, allow it to happen with ease and spontaneity.

You will be surprised to know that all the techniques of yogic asanas -- body postures -- were discovered accidentally in meditation, in the various states of meditation. It is not that someone created them through thinking and deliberation. They were not created independently. In the state of meditation the

body took different positions first, and then they were recognized as yogic postures. And gradually an association between the body and mind was revealed which said that when the mind is in a particular state, the body follows it with a particular posture of its own. And then it was formulated, that if the body is put in a particular position the mind will follow it by entering into a corresponding state of its own.

We know that when we feel like crying within, our eyes are filled with tears. It follows from it that if our eyes are filled with tears we will cry within. They are two ends of the same phenomenon. When we are angry our fists clench instinctively; when we are angry our teeth gnash and eyes redden on their own. As anger rises within us our hands on the outside rise immediately to hit someone's head. And when love visits us, then fists don't clench, teeth don't gnash and eyes do not redden -- on the other hand something else happens when we are in love. In the state of love even if the fists are clenched, they relax and open instinctively; the gnashing teeth loosen and relax, and the red eyes become normal and quiet. Love has its own ways.

In the same way the body has its own ways in different states of meditation.

Try to understand it in this way. If you disturb a particular position of the body, the corresponding state of the mind will soon be disturbed accordingly. Or if somebody asks you to be angry without the fists clenching, without the teeth gnashing and eyes reddening, can you be angry? You simply cannot be

angry. How can you express anger without the cooperation of its corresponding bodily organs? You cannot be angry if you are asked to do so without letting it affect your body in any way. Similarly, if someone asks you to love without letting your eyes be filled with love's elixir, without letting its waves pass through your hands, without your heartbeat quickening, without your breath being any different -- in short, without your body expressing your love in any manner, you will say, "Excuse me, it is very difficult; I simply can not do it."

So if during meditation your body begins to turn and twist in a particular way and if you try to prevent it, you will damage the inner state of meditation and then it cannot make any headway.

All the yogic asanas, bodily postures, have been made available to men through different states of meditation. In the same way the yogic mudras, or what we call gestures, were developed through meditation. You must have come across many kinds of Buddha statues wearing different yogic mudras. These mudras also came into being through some particular state of the mind. And subsequently a whole science of mudras was developed. Now it can be said from your exterior, from your bodily mudras -- provided you are not acting and you are allowing yourself to be taken over by meditation. It is happening to you internally.

Therefore please see that you don't come in their way or try to stop them.

My understanding is that dance, in the beginning, was born out of meditation. And I think all that is significant in life has had its origin in meditation. Meera did not have to go anywhere to learn dancing. People are mistaken if they think that Meera found God through dancing. Meera burst into dancing when she found God. The fact is otherwise: no one finds God through dancing, but one can dance if he finds God. What can a drop do but dance when a whole ocean enters into it? What can a beggar do but dance when he suddenly comes upon a treasure of infinite wealth?

But man has been so much crushed and crippled by civilization that he cannot dance. My understanding is that if we have to make the world once again religious, it would be necessary to regain the natural state of man's life -- his spontaneity, his ease.

So when meditative energy rises and your whole being begins to dance, don't obstruct your body, don't suppress your bodily movements. Otherwise all progress will be arrested, and that which was going to happen will not happen. And we are a fear stricken people. We say, "If I begin to dance what will my wife say who is here? What will my son say who is sitting next to me?" We say, "If I dance what will my husband think of me? He will say that I have gone mad." If this fear is there, no progress in the inner journey is possible.

Apart from bodily postures and gestures -- asanas and mudras -- many other things happen.

I know a person who is a thinker. He has visited any number of saints and sannyasins, monasteries and

ashrams. He came to me about six months ago. He said that though he understood everything, nothing happened. I said to him that he himself did not allow things to happen. He became pensive on hearing it, and then said, "This had not occurred to me before. Perhaps you are right. But once I had taken part in a meditation led by you and I heard someone crying which made me wary. I sat uptight lest I weep too. I was afraid of what people would say."

I said to him, "What have you to do with people? Who are these people who are after everybody? They will not save you from death when you will come to death's door. And they will not share your misery when you will be in misery. And they will not light your path when you will lose it in the dark. But they rush to obstruct when your own lamp is about to be lit. Who are these people after all? Who is he really who comes to block your way? He is none other than you. You turn your own fears into 'people'. You project your own fears all around you."

He then said, "It is just possible. But I was really afraid when I saw someone crying, and I became uptight lest some such thing happened to me too." I said to him, "You go to a solitary place for a month and let go of yourself and let whatever happens happen." He said, "What do you mean to say?" And I explained, "If you feel like uttering four letter words, do it. If you feel like shouting, crying and screaming, let it happen. If you feel like dancing, dance, and if you feel like running, then run. And in case you feel like going crazy, go really crazy for a month." He interjected, "I

cannot." When I asked why, he said, "If I do as you say, if I let go of myself completely, if I become natural and spontaneous, I am afraid I may really go mad."

I said to him, "It will make no difference what soever if you keep your madness suppressed; it is there. It will go if you allow it to express itself, and it will remain with you forever if you suppress it."

All of us have suppressed much. We have not allowed ourselves to cry and laugh; we have not al lowed ourselves to run and play and dance either. We have suppressed everything. We have closed all our doors from inside, and we have become our own prisoners and guards. We will have to open all our doors and windows if we want to go out and meet God. But then fear will assail us, because all that we have suppressed will surface. If you have suppressed tears they will surface, and if you have suppressed laughter, it will come up. Let them come out, and let them be washed away.

We are here, in this solitary place, so that fear of people will not affect us. And these pine trees will not be offended, they will not say a thing. Rather they will be pleased with you. And the waves of the ocean too will not take any offense. They are not afraid of anything. They roar when they feel like roaring and they go to sleep when they want to sleep. And so also these sands here will have no objection whatsoever.

Let go of yourselves completely and let whatsoever happens inside you happen. Don't resist. Dance if you feel like dancing, and shout if you feel like shouting. If

you feel like running, then run. And even fall down if you feel like falling. Let go of yourself in every way. And if you do so you will suddenly find that some energy inside you has begun ascending in a spiral form, some force has begun to wake up. And you will also find that all the closed doors have begun to give way. Do not let any fears assail you in that moment. Be totally one with that inner movement, with the dance of that circular energy; lose yourself into them completely. Then the thing may happen.

It happens easily. But you are not ready to let go. And it is strange that very small things impede you, withhold you. The day you will reach and look back you will just laugh at the petty things that you allowed to come in your way. It would have been okay if they were something big, but they were really petty things.

If any of you have to ask any questions, ask and we will discuss them for a while. Then we will sit for meditation. You can put any questions that you have.

Question 1

A FRIEND ASKS: IF EVERYTHING IN NATURE IS PURPOSELESS, WHY MAN ALONE SHOULD LIVE WITH A PURPOSE?

Undoubtedly, if you can give up all purposes, there can be no greater purpose than this. If you can be natural, it is of the highest.

But man has become so unnatural that just to return to nature he will need to have a purpose -- purpose to be natural. This is unfortunate. And what I am saying

is just this: give up everything, let go. But, at the moment, purposes have gripped us so powerfully that even giving them up will have to be turned into a purpose. We will have to give them up, and to give them up we will have to make efforts, although giving up needs no efforts. What efforts are involved if you have to give up something?

It is true that there is no purpose anywhere. But why? The reason is not that nature is purposeless; the reason is that what is, is, and there is no purpose be side it, outside of it.

A flower has bloomed. It has not bloomed for anyone, nor has it bloomed for being sold in the market. It has not bloomed so that a passer by may stop and enjoy its fragrance. Neither has it bloomed to win a gold medal or a decoration like padmashree. The flower has just bloomed, because blooming is its own joy. Blooming is the purpose of blooming; it is its own significance. So you can say that it has bloomed with out any purpose. And a thing can only bloom fully if it blooms without any purpose, because where there is a purpose there is necessarily some impediment.

If a flower has bloomed for some passer by to see it, then what will happen if there is no passer by to see? In that case the flower will not bloom; it will wait for the passer by to come. But if a flower refuses for a long time to bloom, it is just possible it may not bloom even when the passer-by comes. Because by then the habit of not blooming, the habit of remaining enclosed will have become too strong.

A flower blooms fully because it has no purpose whatsoever.

Man should be like this. But the difficulty with man is that he has ceased to be natural, he has become utterly unnatural. And if he has to go back to his naturalness, his spontaneity, this going back will again be a purpose.

When I talk about purpose it is like this- If you have a thorn in your foot, it has to be taken out with the help of another thorn. Now someone comes to me and says, "There is no thorn in my foot, so why should I take it out?" I would tell him, "Since the question does not arise why should you put the question at all?" The question simply does not arise, as there is no thorn in the foot. But in case it is there, another thorn will be necessary to take it out."

The friend may also say that since one thorn was such pain why should I ask him to push another into his foot? It is true that the first thorn is causing pain, but it cannot be taken out without the other. Of course, you have to see that you don't lodge the second thorn in your flesh out of a sense of gratitude to it, that it was good enough to help you get rid of the first one. That would be harmful. Once the thorn is out, both the thorns have to be thrown away together.

Once our unnatural life becomes natural again, it is necessary to put aside the natural with the unnatural, because to be completely natural even the thought of the natural will come in the way. Then whatsoever will be, will be.

No, I do not say that a purpose is necessary. But I talk of purpose because you have already collected any number of purposes in your life. You have any number of thorns in your flesh, and these thorns can be removed only with the help of other thorns.

The same friend asks if mind (MANA), intellect (BUDDHI) mind stuff (CHITTA) and ego (ahankara) are separate entities or they are different names for the same thing. He also wants to know if they are different from the atman or the soul, or they are one with it, and whether they are conscious or unconscious. He also wants to know what is conscious and what is unconscious, and their specific places in life.

The first thing is that in this world matter and consciousness are not two separate things. What we call matter is consciousness asleep and what we know as consciousness is matter awakened. In reality matter and mind are not different; they are different manifestations of the same thing. Existence is one, and that one is God or brahman or whatsoever you want to call it. When that one is asleep it appears as matter, and when awake it is mind, or consciousness. So don't treat matter and mind as separate entities; they are only utilitarian terms. They are not really different.
Even science has come to the conclusion that there is no such thing as matter. How amusing it is that fifty years ago Nietzsche declared that God is dead, and

fifty years from now science will have to declare that God may or may not be dead but matter is certainly dead. As science goes deeper and deeper into matter it finds that matter is no more and only energy remains, only energy is.

What remains after the explosion or splitting of the atom is only particles of energy. And what we know as electrons, protons and neutrons are particles of electricity. In fact, it is not correct to call them particles, because particles connote matter. The scientists had to find a new word, which is quanta, which has a different connotation altogether. Quanta is both a particle and a wave. It is difficult to comprehend how a thing could be both a particle and a wave simultaneously, but quanta is both. Sometimes it behaves as a particle -- which is matter; and sometimes it behaves as a wave -- which is energy. Wave and energy are behaviors of the same quanta.

When science dug deep it found that only energy is, and when spirituality delved deep it found that only spirit or atman or soul is. And soul is energy. The time is just around the corner when a synthesis of science and religion will be achieved, and the distance that separates them will simply disappear. When the gap between matter and God has proved to be false, the gap between science and religion cannot exist for long. If matter and mind are not two, how can religion and science be two? The separation of science and religion was dependent on the separation of matter and mind.

To me, only one is; two simply don't exist. There is no place for duality; so the question of matter and mind does not arise. If you like the language of matter, you can say that everything is matter. And if you like the language of mind or consciousness, you can say that everything is consciousness. I for one prefer the language of consciousness. But why do I prefer it? Because, in my view, one should always prefer the language of the higher, which has greater possibility; one should not prefer the language of the lower, where possibility is less and less.

We can, for instance, say that only the seed is, and not the tree. And it is not wrong to say so, be cause the tree is only a transformation of the seed. But there is a danger involved in this statement. The danger is that some seeds may say, "If we are seeds all the way up, then why seek to become trees? We will remain as we are; we will remain seeds. " So it is better if we say that only trees are, and not seeds. Then the possibility for the seed to become a tree remains.

I prefer the language of consciousness, so that what is asleep can awaken, this possibility should be available.

There is a similarity between the materialist and the spiritualist; both of them accept only one -- either matter or mind. But there is a difference too. While the materialist accepts the primary thing and is thus deprived of the ultimate, the spiritualist accepts the ultimate which includes the primary in it. It is all inclusive; it does not exclude. I love the language of

spirituality; and therefore I say that everything is consciousness. Consciousness asleep is matter, and consciousness awakened is consciousness. All is consciousness.

The second thing the friend wants to know is whether mind, intellect, mind stuff, and ego -- mana, buddhi, chitta and ahankara -- are separate entities or they are one. They are not separate entities, they are many faces of the same mind. It is like you ask whether the father, the son and the husband are separate individuals -- and I say no, he is one and the same man. We know that the same person is a father in relation to his son, a son in relation to his father, and a husband in relation to his wife. The same man can be a friend to one and an enemy to another. He may be beautiful to one and ugly to another. And the same man may be a master to one and servant to another. But he is one and the same man. In case you don't know his house and some person tells you that he saw his master there, and another day another person tells you that his servant lives in that house, and yet another day a young man says that his father lives there, and again a woman informs you that her husband is the owner of that house, then you will conclude that many people -- a master, a servant, a father and a husband -- live in that particular house. But the fact is that the same person is playing different roles in relation to different persons.

Our mind behaves in many ways. When it feels arrogant and says, "I am everything and others are

nothing before me," then mind appears as ego. That is one way of mind's behavior. It is ego when it says, "I am everything." When it declares, "Everyone is just zero before me," then mind is ego.

And when the mind thinks, cogitates, it is intellect. But when it does not think or cogitate, when it simply moves about, rambles without any sense of direction, when it is unfocused, it is called mind stuff, or chitta. Intellect is mind with a direction, as is the mind of a scientist sitting in his lab and thinking how to split the atom. When the mind moves about with out any purpose and aim, when it kind of dreams and daydreams, when it thinks of becoming a billionaire or the president of a country, when it is unfocused, then it is chitta or mind stuff. Then it is just waving and wavering, it is incoherent and unorganized. And when it follows a well laid system of thought it is intellect.

These are the many ways of the mind. But it is all mind.

And the friend also wants to know if mind, intellect, mind stuff and ego are separate from the soul or the atman.

Do you think that when there is a storm in an ocean the ocean and the storm are separate? When the ocean is agitated and disturbed, we call it a storm. Similarly when the soul is agitated and disturbed, when it is restless, it is called mind. And when the mind is quiet it is again soul. Mind is the restless state of the soul, and soul is the quiet and tranquil state of the mind.

In other words, when consciousness is disturbed and agitated, when it is stirred and tempestuous, it is mind. That is why so long as you are in mind you can not be aware of the atman, or the soul. And for the same reason the mind ceases to be when it is in meditation. But what does it mean to cease? It means that the waves raging in the sea of the soul have quieted down. It is only then that you know you are a soul. So long as you are disturbed and restless, you know your self only as a mind.

The restless mind appears in many forms -- some times as ego, sometimes as intellect and sometimes as mind stuff. These are the different faces of the same restless mind.

The atman and mind are not separate. The atman and the body too are not separate; because the substance, the essence, the reality is one, and all these are transformations of the same. And if you know the one, all conflicts with the body or the mind, all strife comes to an end. Once you recognize the one, then it alone remains. Then the one abides in Rama as well as in Ravana. Then you will not worship Rama and kill Ravana. Then you will either worship both or kill both; because the same dwells in both -- Rama and Ravana.

Essence is one, its expressions are infinite. Truth is one, its forms are many. Existence is one; its faces and gestures are myriad.

But you cannot understand it if you approach it as a philosophy. You can understand it only if you approach it experientially, if you know it as an

experience. All this I say just to explain it to you; this explanation cannot become your knowing, your experience. You will have to know it for yourself. And when you will enter into one and know it you will exclaim, "My God, what I had known as body is you; what I had known as mind is you, and what I had known as atman is also you!"

On knowing, only one remains. And this one is so vast, so immense that all gaps between the knower and the known and knowledge disappear. There the knower and the known become one. One of the rishis, the seers of the Upanishad asks, "Who is there who knows? Who is he who is known? Who is he who saw? Who is he who was seen? Who is he who experienced? And who is he who was experienced?" No, not even this much separation remains that you can distinguish the knower from the known, that you can say there are two. Even the experiencer ceases to be. All distances, all gaps, all separations simply vanish.

But thought cannot live without creating gaps and distances. Thought is bound to create distances. It will say this is the body, this is mind, this is soul and this is God. It will differentiate between the body and mind, between soul and God. Thought will bring in gaps and divisions which are not.

Why? Because thought cannot encompass and contain the total, the whole, in one piece. It is a very small opening through which things can only be seen piecemeal. If there is a big building with only a small opening in its wall and I try to look through it, will I be

able to see the whole house? No, at first a chair will be seen, then a desk, and then the master of the house, and so on and so forth. Through a small opening the house can be seen only in fragments, never the whole of it altogether, because the opening is very small. But then I break open the wall and enter the house, and now the whole house is seen together. Thought is a very small aperture in the mind through which we try to find truth. Through thought, truth is seen in fragments; truth is fragmented. But when you drop thoughts and enter a thought free space, which is meditation, then the total is observed. And the day the whole, the total is seen, we exclaim, "Jesus, it was all one seen in infinite forms!"
But this is possible only through experience.

Another friend wants to know how many years I took to enter meditation.

Entry into meditation happens in only a moment, though one may have to wait at its door for lives. Entry is a matter of a moment. Even "moment" is not the right word, because a moment is too long. If I say that it happens in a thousandth part of a moment, that too will be wrong, because even the thousandth part is time. In fact, meditation is entry into timelessness, into the timeless. When time ceases, entry into meditation happens, meditation happens.
So if someone says that it took him an hour or a year to get into meditation, he is wrong -- because when one really enters meditation, time ceases to be, time

is no more there. Meditation transcends time, it is beyond time. Of course you can spend any number of lives outside the temple of meditation, making a round of the temple for umpteen times; but that is not entry into its inner sanctuary.

I too, spent many lives going round the temple of meditation, but it was not entry. When I entered, it happened in no time, it happened without time, it happened timelessly, it happened in timelessness.

The question that you have raised is rather difficult. If one were to keep an account of the time spent on the outskirts of the temple, it will come to countless lives. Even calculation is difficult, because it is an enormously long time; it is incalculable. But if you take just the event of entry into consideration, then it can not be said in terms of time, because it happens in between two moments. It happens when a moment has passed and the next moment has yet to arrive; it happens in the gap between two moments. It always happens in the gap between two moments.

That is why it cannot be said how much time it took me to enter meditation. It takes no time at all. It cannot take time, because you cannot enter the eternal through time. What is beyond time cannot be known through time.

I understand what you say. You can loiter around the temple as much as you like. That is a kind of going in circles; one can do so. For instance, I draw a circle with a center, and ask someone to reach the center. But even if he keeps moving on the circumference for lives and lives, he will never reach the center;

howsoever fast he may run, he cannot make it. Even an airplane will be of no avail. Whatever he may do -- he may spend any amount of energy he has, but if he keeps to the circumference, he will never, never reach the center. And wherever he is at the circumference, he will always be distant, equidistant from the center. So it is meaningless to know how much one ran. He is still at the circumference where his distance from the center is always the same. And strangely enough it is the same distance from him as it was when he had not even begun the race.

If one is to reach the center he can do so only by quitting the circumference. He will have to stop running and take a jump. And when he will have reached the center and you will ask him how long it took him to run in circles to reach the center, what will he say? He will say that he did lots of traveling, lots of journeying on the circumference, but he could not reach. If you ask him about the length of his journey before he made it, he will again say that any length of journeying was useless, he could not reach through journeying. He will say that he reached only when he abandoned all journeying and took a quantum leap.

So it is not at all a question of length of time and space in meditation. Meditation does not happen in time. We all have spent lots and lots of time. And we all have wasted any amount of time. And the day meditation will happen to you, you too will not be able to say how much time it took. No, it is not at all a question of time.

Someone asked Jesus, "How long can one stay in that heaven of yours?" Jesus said that it was a difficult question, and then he said, "There shall be time no longer." Jesus said to him again, "If you want to know how long you can stay in the kingdom of God you are really putting a difficult question, because there shall be time no longer. So how can time be calculated?"

It is good to understand that what we know as time is inalienably connected with our sorrow, with our unhappiness, with our misery. And there is no time in bliss; bliss is timeless. The measure of time is the measure of your misery. The more unhappy you are the longer the time is. If someone in your family is on the deathbed, awaiting his end, and it is night, that night will become much too long. Although the night will make no difference for the wall clock or the calendar on the desk, but for the man sitting at the bedside of his dying beloved, it will become so long that it will seem endless. The man wonders if the night is going to end at all, if the sun will rise and another day begin. And it seems to him that though the night is long the clock shows the same hour, and he wonders if the clock has stopped or its hands are going slow. Even if it is about time, close to morning for the date leaf of the calendar to drop, the man feels that the night is getting longer and longer; it is endless.

Bertrand Russell has said somewhere that if he was presented in a court of law for all the sins he had committed and also for the sins that he had intended to commit, but could not, even the strictest of

magistrates would not convict him for more than four to five years' imprisonment; but Jesus says that sinners will suffer in hell for eternity. This is very very unjust. He says that even if the sins he had only intended to commit -- he had only thought of them -- were added to the list of sins he had actually committed, the most punishing court would not punish him for more than four to five years in prison. "But the court of Jesus would have me suffer in hell for eternity, which is too much."

Russell is dead, otherwise I would like to tell him that he failed to understand what Jesus meant to say. What Jesus is saying is this: that if one was to live in hell for a moment, the moment would seem to be eternity itself. Misery is by nature such that it seems endless, it seems it will never come to an end.

Misery lengthens time, while happiness shortens it. That is why we say that happiness is transient, momentary. It is not necessary that happiness should last only a moment, but it feels momentary because in happiness time is short; it shortens. It is not that happiness is always fleeting. It may have a longer span in time, but it always feels fleeting because in happiness, time shrinks. Even as you meet your beloved, the time for separation arrives; he seems to be leaving you the moment he arrives. No sooner the flower blooms than it begins to wither away. So the experience of happiness is always brief, because the nature of time in happiness is such. The clock remains the same and so does the calendar; they are

not affected by your happiness; but for you happiness shortens time psychologically.
And time in bliss disappears altogether; it is neither shortened nor lengthened. In bliss time simply does not exist. When you will be in bliss, time will cease to be for you. In fact, time and misery are two names for the same thing. Time is another name for misery. Time and misery are synonymous. Psychologically time means misery; and that is the reason why we say that bliss is beyond time. What is beyond time cannot be found through time.
I have wandered enough, as much as any of you have done; and the interesting part of it is that this wandering is so long that it is difficult to say who has wandered less and who more. Mahavira and Buddha attained enlightenment twenty-five hundred years ago; Jesus had it twenty hundred years ago, and Shankar only ten hundred years ago. But if someone says that Shankar had to wander less by ten hundred years, he is saying it wrong, because wandering is in finite.
For example, you were in Bombay and you came here to Nargol by traveling a distance of a hundred miles. But for the star that is at an infinite distance from us, you did not travel at all. In relation to that star you are where you are. It makes no difference for that star if you have moved a hundred miles from Bombay. If you take that star into consideration you have not moved at all. Your distance from that star remains the same at Nargol as it was in Bombay. That star is so

far away that these petty distances don't make a difference.

The journey of our lives, of our births and deaths is so long, so infinitely long, that it makes no difference whatsoever if one attained enlightenment twenty-five hundred years ago, another five hundred years ago, and still another only five days or five hours ago. The day we reach that center we exclaim, "Aha, Buddha is just now arriving and Mahavira also is only entering, and so also Jesus, and us too!"

But this is rather difficult to understand, because in the world we live in, time is very important to us. Time has great importance in our world. That is why the question arises how long it takes one to enter meditation. But don't raise this question. Don't talk about time. And stop wandering. Wandering will take time. Don't loiter around the temple; enter it.

But we are afraid of going inside the temple; we are afraid of what may happen there. Out here every thing is known and familiar. Our friends, relatives, wives, husbands and kids, houses and workshops are all here -- outside of the temple. Whatsoever we think to be our own is outside of the temple. And the temple has a condition that one can enter it all alone; no two persons can pass through its door together. So the question of taking with you your homes and houses, your wives and children, your property and wealth, your position and prestige, simply does not arise. Everything has to be left behind.

That is why we say that it is better we wander around awhile more. And so we wander and wander. We are

waiting for the moment when the doors of the temple will open up a little wider and we will enter it with everything we have. But the doors of the temple never open up for more than one person at a time. Only one person can pass through it. And you cannot take even your position or prestige with you, because then you will be two -- you and your prestige. You cannot carry even your name with you, because then it will be two -- you and your name. You cannot carry any baggage with you; you can carry absolutely nothing. You have to go there totally naked and alone; then only you can enter.

For this reason we keep sauntering outside the temple, we pitch our camps on the outside, and we console ourselves saying that we are close to God, we are not away from him. But whether you are at a distance of a yard or a mile or a thousand miles from the temple, it makes no difference. If you are outside of it, you are outside. And if you want to go in, it can hap pen in a thousandth part of a second. It is wrong to say a thousandth part of a moment, really you can enter even without the moment.

Let this question be the last one for the moment. If you have any more questions, we will take them up in the evening. You ask whether what is known as knowledge or knowing abides only in a thought free state and it disappears in a state of thought.

Knowledge or knowing happens when thought is not. When you are free of thought you know. But having known it once, it abides in every state. It abides even

in a state of thinking. Then there is no way to lose it. But its attainment is possible only in a thought free state. To attain it you have to be free of thought. Why?

The reason is that the waves of thought do not allow the mind to become a mirror. For instance, if you have to take a picture with your camera, you will have to be careful that the camera does not shake and that light does not enter it. But once the picture is taken, you can very well shake the camera and allow any amount of light to enter it. Then it does not matter. If the camera is shaken at the moment of taking the picture, everything will be ruined. Once the picture is taken, however, the matter ends. Then you can do whatever you like with the camera, you can shake and dance with it, it will make no difference to the picture.

Attainment of knowledge happens in a state of mind when nothing moves, when everything is quiet and still. Then only the picture of knowing is obtained. But after it is obtained you can do anything, you can shake and dance; it makes no difference. Knowledge is certainly attained in a thought free state; but after it is attained, thought creates no difficulty. If you think that you will achieve it through thought, then it will never happen. Thought will impede it, impede its realization. But it becomes impotent after you have realized knowledge. Then it is powerless and ineffective; it cannot do anything.

It is interesting to know that stillness of mind is primarily needed for the realization of knowledge, but

once it is realized nothing is needed after it. But that is what comes later. And what comes later should not be brought in first, otherwise it will harm you. It will harm you in the sense that you may think that if thought is not going to be a problem later why should it be a problem right now? And that will really be harmful. Then we will shake the camera and everything will be in a mess. Even a shaking camera can take a picture, but it would not be a true picture, an authentic picture. Even through thought what we come across is knowledge, but it is never true knowledge, authentic knowledge, because the mind is all the time unsteady, shaking and trembling. So it distorts everything.

For instance, the moon is up in the sky and the sea below is in waves. Even the waving sea will reflect the moon but it will reflect it in fragments; instead of one moon there will be a thousand and one pieces of it scattered all over the sea. And if one has not seen the real moon in the sky he cannot have a correct picture of it from its reflections on the sea. He will see a thousand and one fragments of the moon instead. He will come across myriad silvery strands of the moon suffusing the sea, but from them he cannot have an idea of the real moon. A restless sea, a sea in turmoil cannot reflect the moon correctly. But once we get a correct image of the moon, we will see and recognize it even in the scattered waves of the ocean. We will say, "It is you."

So it is essential that for once we have a correct image of truth or God. Once we know him

authentically, we can see him in every image. But without this, we cannot see him anywhere. In fact we meet God everywhere, but we cannot recognize him, we cannot say that this is he.
I would like to explain it with an anecdote, and then we will sit for meditation.

A Hindu sannyasin lived near Sai Baba for long. A Hindu sannyasin... and Sai lived in a mosque. No one knew for sure whether he was a Hindu or a Mohammedan. Nothing is certain about such people. When someone made inquiries about him, he just laughed, but laughing does not say anything except that the inquirer is stupid.
Being a Hindu sannyasin he could not live in the mosque, so he chose to live in a temple outside the village. And he loved and adored Sai Baba, he was intimate with him. So every day he cooked food for Sai Baba, took it to the mosque, fed him and then returned to his temple and ate his own meal.
One day Sai Baba said to him, "Why do you come such a long way every day? You can feed me at your own place, because I happen to pass your place several times." The sannyasin said with surprise, "Do you really pass by my place? I never saw you passing." Sai Baba then said, "You should watch carefully. I pass your temple several times every day. Tomorrow I will go there, so you feed me there. You need not come here."
The next day the Hindu monk cooked food and waited for Sai Baba to come. He waited long enough, but he

did not turn up. Then he was worried because it was already 2 p.m. He thought that Sai Baba must be hungry like himself, and so he took the dishes with food and ran to the mosque. He said to Sai Baba, "I waited and waited for you, but you did not turn up." Sai Baba said, "I had been to your place today, but you snubbed me and turned me away." The sannyasin said, "What do you say, that I turned you away? Only a dog had appeared." Sai Baba said, "That dog was me." This made the Hindu sannyasin very miser able and he wept a lot. He then said, "How stupid of me that you went to my place and I could not recognize you. I will not miss recognizing you tomorrow."

But the sannyasin did not recognize him again, though Sai Baba visited his place. Had he come in the form of a dog, he would not have failed to know him. But this time he was a leper who met the monk in the street. The monk told the leper, "Keep off my way. I am carrying food for Sai Baba, so keep off!" The leper grinned and moved away.

This day too the monk had waited for Sai Baba till 2 p.m. And then he had rushed to the mosque as before and said to Sai Baba, "You did not turn up again; I waited for you like anything." Sai Baba said, "I had been to your place today also, but the sea of your mind is so restless, it is full of so many ripples, that you cannot know me as the same everyday. You get shaken. Today a leper turned up and you told him to move away. Isn't it very strange that when I go to you

you turn me away and then you come here and complain that I did not turn up?"
The sannyasin began to cry, and he said, "How unfortunate that I could not recognize you!" Then Sai Baba said, "How can you know me in other forms when you have not known me really?"
Once a glimpse of reality becomes available, the false just ceases to be. Once we have a glimpse of God, then God alone is, and nothing else. But that glimpse will be possible only when everything within us is still and quiet. And then there is no question. Then everything is his. Then thoughts, feelings and desires, all are his. Then anything and everything is his.
But to have this glimpse, this recognition, it is essential in the primary stage, in the first place, that thoughts, feelings and desires, all should come to a standstill.
Now we will sit for meditation.

In Search of the Miraculous Vol 1

Chapter #3

Chapter title: Osho Leads Dynamic
3 May 1970 om in

Please sit or stand apart. Keep a little distance from one an other so that those of you who want to lie down may do so comfortably. No one will talk, there will be no chit chatting at all.

You will sit quietly and no one will sit close to another. There is plenty of space here, so don't be miserly. It would unnecessarily spoil everything if someone falls on you in the midst of meditation. Keep apart. Sit or lie down... Take your position as is convenient for you... Close your eyes... And do as I ask you to do.

FIRST STAGE: TEN MINUTES DEEP BREATHING

Close your eyes and begin breathing deeply. Inhale as much as you can, and exhale as much as you can. Put all your energy into inhaling and exhaling deeply, breathing in and breathing out. Breathe in deeply and breathe out deeply. Become breathing itself. And exert yourself fully. The deeper the breathing in and out, the greater the possibility for the latent energy to awaken. Breathe in a deep breath and breathe out a deep breath. Breathe in and breathe out... Take a deep breath in and take a deep breath out and continue the process for a full ten minutes. You become a breathing machine, and nothing more. You are only breathing in and breathing out for ten minutes. Then I will give you the second sutra, the second stage. It will form the second stage of today's meditation. So for the first ten minutes work hard with deep breathing...

Take a deep breath in and throw it out deeply... Exert yourselves fully. Just become a breathing machine, a bellows that pulls the air in and throws it out vigorously and continuously... Let every fiber of your body vibrate with breathing. Breathe in deeply and breathe out deeply. Deeply and very deeply. Be come

a breathing instrument. Concentrate all of your attention and all of your energy on breathing and on breathing alone. Take deep breath in and take deep breath out. And watch that now a deep breath is coming in and now a deep breath is going out. Breathe and also observe that you are breathing and breathing deeply. Remain a witness. Keep witnessing that breath is going in and going out. Bring all your attention to deep breathing; bring all your energy to deep breathing. Now I am going to be silent for ten minutes. In the meantime you continue taking deep breaths in and throwing deep breaths out. And watch from in-side that breaths are going in and going out regularly and constantly and vigorously.

Don't think even a bit about others, just take care of yourselves... And bring your whole energy to breathing. You have nothing to do with others. Draw in a deep breath and expel it vigorously. And at the same time observe from inside the incoming breaths and the outgoing breaths... It will be clearly seen how a breath goes in and goes out. Do it with all your strength so it starts rising from the very depth, the very bottom of what I call the kunda, the pool, the reservoir of energy... Let the whole atmosphere be suffused and charged with breathing, as if the whole environment is breathing in union with you. Inhale a deep breath; exhale a deep breath. Let it be deeper and deeper and still deeper. Let your whole being shake like a cyclone, a storm... Breathe in deeply and breathe out deeply... Deep breath, deeper breath, still deeper breath... Deep, deep, deep... And watch

within, observe inside. See that a breath is incoming and another breath goes out. Don't spare yourselves; bring your entire energy into it.

Deep vibrations of breathing will begin to awaken some energy within you. Breathe in a deep breath and expel it fully... With your vigorous breathing a sleeping light inside you will flare up. So take a deep breath in and take a deep breath out. Become a vehicle of breathing and nothing else... A breath is going in, another is going out... Do it with all your energy; do it with all your strength. Put all your energy into deep, very deep breathing... Before you enter into the second stage do it with all of your might... Breathe in deeply, breathe out deeply... Do it to the maximum... Let your whole body shake... Let all your roots shake... Let your entire being shake... Let a state of storm be created... Let only breathing remain... Do it with full vigor... Before going over to the second stage bring your whole energy to deep breathing... Passage and progress into the second stage will happen only when you have reached the crescendo at this stage...

Make deep efforts... Deep breathing, deep breathing, deep breathing... Do not withhold yourselves -- do not withhold even a bit... The energy that is sleeping within you has to be awakened. So exert yourselves completely, absolutely... Deep breathing, deep breathing... Let go of yourselves... To awaken the latent electricity within you it is essential that you breathe in deeply and breathe out deeply... Let every fiber of your body come alive... Let every fiber of your

body shake and tremble... Do it with all your strength... Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing.
For two more minutes do it with total strength, and then we enter the second stage... Let the entire environment be filled with electrical waves... Inhale deeply and exhale deeply... deep inhalation, deep exhalation... And bring all your strength to deep breathing... Deep breathing, deep breathing, still deeper breathing... Now we will go into the second stage. Breathe in and breathe out deeply for one more minute. Take a deep breath in and take a deep breath out... Let breathing be deeper and still deeper... Deep breathing... deep breathing, deep breathing. Don't look at others, concentrate on yourselves... Deep breathing, deeper breathing, still deeper breathing.

SECOND STAGE: TEN MINUTES' CATHARSIS
In this stage you have to let go of your body completely. Breathe in and breathe out deeply and leave the body free. Let it cry if it feels like crying. If tears well up let them well up. Let your eyes shed tears... If your hands and feet tremble, let them do so. If the body shakes and moves and whirls, let it do so freely. If it stands up and begins to dance, leave it free to stand up and dance. Take deep breaths and let go of your body. Whatever happens to the body let it hap pen; don't come in its way... Deep breathing, deep breathing, deep breathing. For ten minutes continue deep breathing and relax the body. If the body takes

certain postures and gestures -- asanas and mudras -- allow it to take them. If it rolls on the ground, allow it to do so. Leave the body free and just remain a witness, a watcher. Don't hinder the body in any way... Deep breathing... deep breathing... Let go of the body completely. Whatsoever happens to your body, allow it; don't come in its way, don't hinder it. Now for ten minutes continue deep breathing and relax the body and leave it free. Let go of the body. Let what ever happens to it happen. Let it express itself the way it likes. And don't hesitate at all. Breathe deeply. Breathe deeply. Breathe deeply... If tears come, allow them. Let whatever happens...

Let go of the body absolutely. The body will shake by itself; it will whirl by itself. When the energy inside you will rise, the body will shake and move. When the energy within you will rise the body will be stirred and aroused. Leave it free completely... Continue deep breathing and let go of the body. Whatever happens to it allow it to happen. Don't restrain it at all. Don't resist it even slightly... Deep breathing, deeper breathing, still deeper breathing... breathe deeply... breathe deeply... Remember, the body has not to be restrained in any manner. Let what happens to it happen. Letting it go will help the energy to find its way to reach the top. Let the body relax fully and continue deep breathing. Don't slow down your breathing. Breathe deeply and let the body relax. Whatsoever happens to It should be allowed to happen... If it sits down, let it do so. If it falls down, let it fall down. If it stands up allow it to do so.

Whatsoever happens to it, allow it fully; don't come in its way at all. And continue deep breathing... Deep breathing, deeper breathing, still deeper breathing.

Don't withhold anything. Stake everything. Stake all your might. I see that you are withholding. You are withholding much. Stake yourselves wholly. Deep breathing, deeper breathing, still deeper breathing... Let go of the body. Let whatever happens to it happen... Leave it free... If it laughs, allow it. If it cries, allow it too. And if it shrieks allow that too. Don't worry about it in the least. Don't resist it. Just breathe deeply and let go of the body... Let go... The energy is ascending, so breathe deeply and leave the body uninhibited and free. Take a deep breath, take a deep breath, take a deep breath. When the energy will awaken many things will happen to the body; it will cry, it will shake, it will whirl, it will dance, it will scream and shout; allow it to express itself fully. Let go of the body. And don't hesitate at all.

Continue deep breathing; bring your full energy to breathing, and leave the body to itself. Whatsoever happens to the body, let it. Don't hesitate; don't shirk, and don't shrink at all. Don't resist the body in any way. And don't think of others. And let go of the body. Many things will happen when the energy will awaken and ascend. Tears will well up and fill your eyes, the body will shake, the limbs will move and mudras will be formed. The body may even rise up. Let everything happen. You are alone here; there is nobody but you. Let go. Breathe deeply, breathe deeply, breathe deeply. Work hard for one to two minutes, before we

enter the third stage. Bring it to its climax before we enter the third stage. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. And let go of the body. Don't hinder it in any way.

I see a few friends are withholding themselves. Don't withhold. Let go. Exert your utmost and let go. If you cry, then cry with all your mind heart; don't withhold. If you feel like shouting, then shout full throatedly; don't suppress it. If the body stands up, let it stand; don't try to manage the body in any way. If it spins let it spin. Let go of the body completely. Then alone the latent energy can create its pathway. Let go and breathe deeply. Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing.

Gather all your energy into it. Bring all your might to it... breathe deeply, more deeply and still more deeply. Let your entire being be shaken and stirred. Whatever happens to the body, allow it. Let go. Exert yourselves deeply. Involve yourselves very deeply. And breathe more deeply, breathe still more deeply. Your whole body will be electrified... Let go... Now the last minute remains. So bring all your energy to it so we enter the third stage. Deep breathing, deep breathing, deeper and still deeper breathing. Exert yourselves maximally so you get into the third stage... Breathe deeply, more deeply, breathe deeply and still more deeply.

And now add the third sutra, the third stage.

THIRD STAGE: ASK: "WHO AM I?"

Deep breathing will continue. Bodily movement will continue, and to them add the third sutra. Ask within yourselves: "Who am I? Who am I? Who am I?" Ask inside you, "Who am I?" Let your every breath be filled with this one question, "Who am I? Who am I?" Let breathing, deep and fast breathing continue, and ask inside you, "Who am I?" Let the body continue to move and sway and ask from within "Who am I?"

Keep asking this question without any interruption, let no gaps occur in between. And pour all your energy into asking: "Who am I?" For ten minutes squeeze all your strength into asking it: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Madly ask the question, "Who am I? Who am I? Who am I? Who am I? Who am I?" Ask it with all your being, let the question reverberate through your whole being, "Who am I?" Continue deep breathing, and let go of the body. Whatever happens to it, allow it. And ask, "Who am I? Who am I?" Exert your utmost for ten minutes; and then we will rest. So apply your full strength..."Who am l? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Invest all your energy into it. Don't withhold yourselves at all. And ask vigorously inside you, "Who am I? Who am I? Who am I? Who am I? Who am I?"... Raise a storm inside you..."Who am I? Who am I?" Let breathing deepen and so also let ask ing deepen. "Who am I?" And whatsoever happens to the body, allow it. "Who am I? Who am I? Who am I?

Who am I? Who am I? Who am I? Who am I?" Let the whole environment ask, let every grain of sand ask, let the skies and the trees ask, let everything ask, "Who am I? Who am I?" Let the whole environment be filled with the question, "Who am I? Who am I? Who am I?"

Bend all your energy into it, and then we will relax and rest. The more you exert the more rest will be available. The higher the storm you raise, the deeper the meditation will sink in you. The fourth sutra is the stage of meditation. So bring your entire energy to it. You have to reach the climax, the crescendo. Do all that you can so you don't say later that you withheld something... "Who am I? Who am I? Who am I? Who am I?" Breathe deeply, breathe deeply, and ask inside you, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask with full force, and don't worry if the question is said aloud. But ask inside you, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Apply your whole energy to it, pour your entire power into it. Let whatsoever happens to the body happen. If the body falls down, let it. If it screams, allow it. Exert your utmost. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Put your entire energy into the question, "Who am I? Who am I?" Work very hard and don't withhold yourselves. Don't withhold, don't withhold, don't withhold..."Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Only five minutes are left, so bring

your whole energy to it..."Who am I? Who am I? Who am I? Who am I? Who am I?" Let every fiber of your body ask it. Let every beat of your heart ask it. "Who am I?" Go to the peak; become absolutely mad and ask with maximum power. Bring your maximum energy to it. Then we enter the stage of relaxation and rest -- but before we go to rest, please work the hard est. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Tire yourselves out..."Who am I? Who am I? Who am I? Who am I? Who am I?" Raise a storm of questions. Only two minutes are left, so ask with all your might, "Who am I? Who am I?" Let whatever happens to the body hap pen. Say it with all the power at your command, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Now only a minute remains with us. So let your whole strength enter the question. And then rest will follow... "Who am I? Who am I?" Let it happen, whatsoever may happen to the body... Breathe deeply, breathe deeply. "Who am I? Who am I?" If the body shakes, if the body dances, allow it without hindrance. Leave it free. "Who am I? Who am I?" To go to the fourth stage of meditation, you have to apply your entire energy, you have to do your maximum. Don't spare anything, bring your full strength to it. Unless you do so you cannot enter the fourth, the final stage... "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Drown

yourselves completely into it. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Use your total energy, don't spare yourselves, don't withhold yourselves in the least. Exert yourselves totally. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply.

And now drop all efforts and enter the fourth stage, the stage of relaxation and rest.

FOURTH STAGE: 10 MINUTES' TOTAL REST

Now no questions and no deep breathing. Drop everything, abandon every effort. For these ten minutes keep lying as if you are dead, as if you are not. Give up everything. For these ten minutes drop all efforts and lie in waiting for him. Cease to do anything; neither ask "Who am I?" nor breathe deeply. Just keep lying -- relaxed, restful. Listen to the roar of the sea. Listen to the wind passing through the pines. If a bird calls, listen to its sound. For ten minutes feel as if you are dead, as if you don't exist.

And now open your eyes slowly, slowly. If your eyes don't open, then cover them with your palms. Those who have fallen down and who find it difficult to get up should first take deep but slow breaths and then rise up. Don't be in a hurry, don't rise abruptly. Get up slowly, very slowly. And if someone cannot rise even after breathing, then he should stay lying a little longer and breathe deeply but slowly. Then he should first sit up and then rise very slowly. Open your eyes... One

who cannot get up should further breathe deeply but slowly, and then rise very gently.
A few small informations... In the afternoon between three and four we will sit here in silence. I will be sitting here at the same place. You all should arrive here five minutes before three. And I will be here exactly at three. There will be no conversations, no chit chats whatsoever. Not even a word will be uttered. Everybody will sit here in complete silence. I will be sitting here silently for an hour. In the meantime if somebody feels like it he will come and sit silently near me for two minutes and then retire to his place. He will not stay here longer than two minutes so other friends may have their turn. For a whole hour just sit in waiting.
Try to spend these three days constantly in meditation. Even when you go out for a walk by the seashore or anywhere, go alone and sit there in meditation.
Our morning session is over.

In Search of the Miraculous Vol 1

Chapter #4

Chapter title: Meditation is Death and Resurrection
3 May 1970 pm in

Question 1
A FRIEND HAS ASKED IF THERE IS A DANGER IN AWAKENING THE KUNDALINI. IF SO, WHAT IS

THE DANGER? AND WHY SHOULD THE KUNDALINI BE AWAKENED IF IT IS DANGEROUS TO DO SO?

There is a good deal of danger involved. Really, there is a danger of losing all that we take to be our life. As we are, we will not remain the same after the kundalini is awakened. Everything will change. Every thing. Our relationships, our emotions, our world and all that we knew till yesterday will change. All that will change is the danger.

If coal is to turn into diamond, it must die as coal. So the danger is great enough. But it is a danger for the coal as such. If it is to become a diamond, it can do so only if it disappears as coal. Perhaps you don't know that there is no generic difference between diamond and coal. Essentially they are of the same element. Coal turns into diamond in the course of a very long period of time. Chemically there is no basic difference between diamond and coal. But the coal cannot re main coal if it wants to become diamond. So the coal faces a great danger.

The same way a man faces a danger if he is on his way to find God. He will die as man. If a river is running to meet the sea, it is facing a great danger. It will disappear, it cannot escape it. But what do we mean by danger? It means to disappear. They alone can go on a journey to God who are prepared to disappear, to die.

Death does not erase us as completely as does meditation, because death only severs us from one

body and joins us with another. You don't change in death; only your clothes change. You remain as you are. So death is not so great a danger as we all take it to be. Meditation is a greater danger than death, be cause while death only snatches your clothes away from you, meditation snatches you away from you.
Meditation is absolute death.
In the past, those who knew said that meditation is death, total death. In meditation not only clothes, but everything changes. But if a river wants to become the sea, it has to risk its life. In fact the river does not lose anything when it falls into the sea; it loses nothing at all, it grows to become the sea itself. And when coal turns into diamond, it loses nothing; it grows to become diamond. But so long as coal is coal it is afraid of losing itself. And so long as a river is a river it is afraid of getting lost. How does it know that on meet-ing the sea, it will not lose anything, it will turn into sea itself7
Man faces the same danger in relation to meditation. The same friend also asks why one should take the risk if the danger is so obvious. It is necessary to understand it in some depth.
The truth is that the more we risk, the more we live dangerously, the more we are alive. And the more we are afraid, the more we are dead. In fact the dead have absolutely no dangers to face. The one big danger that the dead don't have to face is that they cannot die again. He alone can die who is alive. And the more alive he is, the more intensely he can meet death.

There is a rock somewhere, and very close to it a flower has bloomed. The rock can say to the flower, "How stupid you are. Why do you take the risk of becoming a flower? Don't you know you will wither away before sundown?" There is a great danger in being a flower really. But there is no danger in being a rock. When the flower will have withered away in the evening, the rock will be lying intact in its place. The rock does not have to face much danger, because it is not that alive. The more alive one is, the greater the danger.

A person is in danger only to the extent he is alive. The more alive he is, the more the danger. Meditation is the greatest danger there is, because meditation is the door which leads to the attainment of the most profound in life -- the supreme.

But the friend wants to know why one should go for it at all if there is danger. I say, one should go precisely because there is danger. And I say, don't go where there is no danger. Never go if there is no danger, because there is nothing but death. And go you must if there is danger, because the possibility of life abundant exists there.

But we are all fond of security. We are afraid of the dangers of insecurity, we run away from it, we hide ourselves from it. And thus we lose life itself in the bargain. Many people lose life in trying to save it. They alone live life who don't save it, who live with abandon, who live dangerously. There is danger in deed, and that is why you should go for it. And it is the greatest possible danger. Climbing Everest is not that

dangerous. To reach the moon too, is not so dangerous, although only recently a few astronauts lost their way to it. The danger is great, but this danger is confined to the body; only the body is changed through death. But the danger in meditation is greater than in going to the moon.

But why are we so afraid of danger? Have you ever thought why we fear danger so much? It is ignorance that is behind all such fear. We fear that we may come to an end; we fear we may disappear; we fear we may die. So we do everything to protect, to secure, to fortify, to enclose and to hide ourselves from dangers. We do everything to run away from them; we plunge down every avenue of escape we know.

I have heard an anecdote. I have heard that a king had built a large palace, but it had only one door, a single entrance, so the king may be secure from dangers. The palace did not have any other doors or windows, lest an enemy enter in through them. So it was more a grave than a house. But even a single door posed a danger, since a killer could enter the palace and go out of it through this door. So the king had placed a thousand armed guards at this single door.

A neighboring king came to visit when he learned that his friend had built a palace with such security devices as no other king ever had. And he was pleased to see it -- he said that the palace was so secure, it had absolutely no danger from enemies.

And he also said that he would have a similar palace built for himself.

When the two kings came out of the new palace, the visiting king complimented his friend once again for building such a beautiful and secure palace and said that he would have the like of it built for himself. But as he said goodbye to his friend and mounted his chariot, a beggar sitting by the side gave a ringing laugh. The master of the palace asked him why he laughed. The beggar said, "As I see it, there has been a mistake in the construction of this house. I have been sitting here since the time the house was being built. And ever since, I have been waiting for this opportunity to speak to you about it. There is a mis take -- and only one mistake."

The king wanted to know about it, and the beggar said, "The one door that you have allowed to be made is itself a danger, it is dangerous. Maybe no one will be able to enter the house, but death will certainly enter through this door. So I suggest that you get inside the house and get this door sealed with bricks from inside. Then you will be absolutely protected, since death cannot enter."

The king then said, "You are mad. In that case death will not need to enter the palace, because I will be dead as soon as this door is sealed. The house will become a grave." Now the beggar said, "It is already a grave, except for this door. And you too admit that it will become a grave if this door is removed" When the king nodded his head the beggar added, "The more

doors were removed the more like a grave it became. Now only one door remains."

The beggar added, "A time was when I, too, lived enclosed in a house. But then I discovered that an enclosed life was as good as dead. You, too, can see that if the only door that remains in your house is sealed, it will turn into a grave. I pulled down all the walls of the house I lived in, and now I am under the open sky. And as you say, if the house is completely closed it will be all death, so I say that it will be all life if it is open and unprotected on all sides. I repeat that when it is all open and unprotected it has become life -- life abundant. There is danger enough, but it is life abundant."

There is danger, and that is why it is inviting. And it is for this reason that you should go for it. And it is the coal, and not the diamond that faces danger. And it is the river, and not the ocean that is in danger. And it is you, and not God in you, who meets with danger. So now you think it out for yourselves. If you want to save yourselves, you will have to lose God. And if you want to find God, you will have to lose yourselves.

One night someone asked Jesus, "What should I do so that I find this God you always talk about?" Jesus said, "You don't have to do a thing except that you lose yourself. Don't save yourself." The man said, "What are you talking about? What will I gain if I lose myself?" And Jesus answered, "He who loses finds himself, and he who saves, loses himself forever."

You can ask if you have any more to ask.

It is being asked: How is it that when the kundalini begins to awaken there appear impediments in its way and that its flow is blocked? What is the reason for it? And what can we do to make it move again?

There are not many reasons but one. It is that we do not invoke it, provoke it with all our will and might, and that we do not bring in all our energy into awakening it. Our efforts are always fragmentary and incomplete; they are never total. Whatsoever we do, we do it half-heartedly. Nothing we do totally. And this is the obstruction; there is no other obstruction than this. And there will be no obstructions whatsoever, if we do things totally. But all through our lives we have gotten into the habit of going only half the way through, we never go the whole way. Even if we love, we do it halfheartedly; we love a person and we also hate him. It sounds strange that we hate the very person we love. We love a person, we want to live for his sake, and at times we also think of murdering him. It is difficult to find a lover who has not thought of his beloved being dead.

Our life is such that it is always divided, always half-and-half. And the two halves are always pulling in opposite directions. Unlike our two legs, the right and left, which move forward in the same direction, the two halves of our divided mind move in opposite directions. And that is what causes us tension and conflict. What is this restlessness of our lives, but that we are always half and half -- split, fragmentary and lukewarm?

A young man came to me and said that for twenty years he had been thinking of committing suicide. I told him, "Madman, why don't you do it then? Twenty years is a long time. When are you going to commit suicide if you have been thinking of it for twenty long years? You are going to die anyway. Will you commit suicide after you are dead?" The young man was startled and he said, "What are you saying? I came to you with the hope that you will persuade me not to do it." I then said, "Need I persuade you, when you did not do it for twenty years?" His answer was, "Whosoever I met persuaded me not to commit suicide."

"It is because of these persuaders," I told him, "that you are neither living nor dead. You are just half and half. You should either live or die; don't do both things together. If you want to live then give up the thought of suicide and begin to live fully. And if you want to die then give up the thought of living and die wholly."

The young man stayed with me for two or three days. And every day I told him this; "Now don't think of living. If you have thought of dying for twenty years, it is better you now die." The third day he told me, "Why do you say it? Please don't. I want to live." So I said, "It is not I who ask you to die. It is you who said that you have wanted for twenty years to end your life."

Now it is a matter worth considering. If a person thinks of suicide for twenty years and yet does not die then obviously he is not living either. How can he live who constantly thinks of dying? We are half and half. And this habit of being half and half permeates our

entire life. We are neither able to become a full friend to someone nor a whole enemy to another. We are not able to be anything totally. But the wonder is that it is much more joyful to be a full foe than to be a half friend.

In reality, it is blissful to be anything totally, because whenever your total being is involved, all the latent energies of your body gather together and co operate with you. And whenever you are divided and split, you are in conflict and you fight within yourself.

Now if the awakening of kundalini is impeded in its way, it only means that on the one hand you want to awaken it and on the other you are afraid of its awakening. You are going to the temple and at the same time you don't have the courage to enter it. You are doing both together. You are preparing for meditation and at the same time you don't gather courage to jump into it. You want to swim in the river, you have reached the river bank, and yet you are standing on the edge of the bank thinking what to do. You want to swim and yet you don't want to enter the water. It is as if you want to swim inside your living room, as if you want to work your hands and feet lying on a cushioned sofa and have the joy of swimming. No, you cannot enjoy swimming lying on a comfortable sofa in your living room. This is just stupid. The real joy of swimming is inseparably linked with danger.

If there is half-heartedness, it will obstruct the kundalini in many ways. That is why many friends will feel that things have come to a standstill.

If the kundalini comes to a standstill then remember only one thing... and don't find excuses to justify it. We find all kinds of excuses: that karmas of past lives are coming in the way, that the stars are not favorable, that its time has not come. None of these things that we are wont to think are correct. Only one thing is correct: that you are not doing your best to awaken it. If there is any obstruction anywhere then think that you are not taking a full jump, and then jump with full force. Bring all your energy to it and let go of yourself totally. Then the kundalini will not be blocked at any of the centers.

The truth is that kundalini can complete its whole journey in a moment; and it can take even years. It is all a matter of commitment -- whether it is total or fragmentary. If our will, our mind is total, the whole thing can happen right now, this very moment.

If the kundalini is impeded anywhere it only means that you have not invested your whole energy into your efforts. So cooperate with it fully, and bring all your energy to it. There is infinite energy stored within each one of us, but we have never exerted ourselves in anything in a big way. We always live on the periphery of life, we never dig deep into it. Never have we invoked and called our roots, the roots of our being; we have never provoked them, and that is why there are obstructions. And remember, there is no other reason than this.

Question 2

A FRIEND ASKS: WE ARE BORN WITH HUNGER, SLEEP AND THIRST, BUT NOT WITH THE THIRST FOR GOD. WHY?

It will be useful to understand this thing. The thirst for God, too, comes with our birth, but it takes long to know it. Children, for example, are born with sex, but it takes them fourteen years to know it. Desire for sex comes with their birth, but it takes them fourteen to fifteen years to recognize it. And why does it take so much time? The desire, the thirst is there within you, but the body is not prepared for it. The body takes fourteen years to grow and mature for sex, and then the desire is awakened. Until then it is in a latent state.

The thirst for God, too, comes with birth, but the body is not ripe and ready. And as soon as the body is prepared the thirst is aroused. The kundalini provides that growth, that maturity. But you can ask why it does not happen by itself. It does happen sometimes on its own, but this thing needs to be under stood carefully.

In the evolution of mankind certain things happen first to individuals and then to groups. For instance, if you go through the whole of the Vedas then it does not seem that there was any awareness of fragrance or smell during the times of the Vedas. In all the scriptures of the world that are contemporary with the Rigveda, there is no mention of the sense of smell anywhere. Flowers are of course mentioned, but not fragrance. Those who know say that until the times of the Rigveda man's sense of smell had not awakened.

Subsequently it awoke in the case of a few individuals. Even today, smell does not have any meaning for many people; only for a few persons it has meaning. In fact the sense of smell has yet to awaken fully in all people. The more developed communities have more of it, and the less developed ones have much less of it. There still exist a few tribes on this earth who have no word for fragrance in their languages. So the sense of smell first came to a few individuals and gradually grew and became part of the collective mind.

Like the sense of smell, many other things came into man's awareness only gradually. They did not exist in the past. Man's awareness of color makes an astonishing story. Aristotle in his books has talked of only three colors. Until the time of Aristotle, people in Greece had been aware of only three colors; they did not know of any other colors. It was over a long period of time and very gradually that some other colors became visible to them. And don't think that even today there are only as many colors as are seen by our eyes. There are many more than these, but we have yet to be aware of them. Our sensitivity is not that developed yet. That is why sometimes under the influence of LSD or mescaline or hashish or marijuana, some new colors become visible to our eyes, which we had never seen before. And colors are legion. But it is only gradually and over a long span of time that we become sensitive to them.

Even today, there are any number of people in the world who are colorblind, who have no sense of color.

If there are a thousand persons sitting here, at least fifty of them should be blind to one color or another, although they themselves may not be aware of it. And a few persons may be such as cannot distinguish between the green and the yellow. Leave aside ordinary people, even some great and distinguished persons have been found to be colorblind.

A man like Bernard Shaw could not tell the green color from the yellow. And until the age of sixty he did not know that he could not distinguish between green and yellow colors. He came to know of it on his sixtieth birth anniversary when someone presented him a suit of clothes as a birthday gift. It was green in color, but the suit lacked one thing -- a tie. The friend had forgotten to buy a tie along with the suit. So Shaw went to the market to buy a tie matching the suit, and he asked for a tie with yellow color. The shopkeeper politely said that a yellow tie will not match with a green suit. Shaw was surprised to hear it and insisted that the color of the tie and the suit was the same. It was now the turn of the shopkeeper to be amused, and he asked, "How are they the same color, sir? Are you kidding?" for he knew that Shaw was very good at jokes. He said, "It is just a joke perhaps that you say that the suit and the tie have the same color. They don't; the tie is yellow while the suit is green." But still Shaw insisted and inquired curiously what the yellow color was.

It was then that Bernard Shaw had his eyes examined and the doctor confirmed that he was blind to the color yellow.

There was a time when yellow was not visible to human eyes. This is the latest addition to the list of colors known to man. Some other colors are new, too.
Music does not have meaning for everybody. It has meaning for only a few persons. And only a few persons appreciate its nuances very deeply. For the rest it is nothing more than sound and noise -- signify ing nothing. Their awareness and appreciation of musical notes has yet to develop and deepen. In fact, up to now music has not been the collective experience of mankind.
So far as God is concerned, he is a very very distant experience who transcends all senses, who is beyond all senses. He is the ultimate experience; there is nothing beyond him. That is why very few become awakened, though the potentiality to be awakened lies within everybody and it comes to him with birth.
But whenever a person in our midst is awakened, his awakening, too, becomes a factor for stirring the latent thirst for God in many people. Whenever a man like Krishna rises in our midst, his very sight, his very presence begins to awaken in us what has been asleep so long.
The thirst, the hunger for God is with each one of us, and it comes with our birth. But it is not allowed to awaken, it is suppressed. And there are many reasons for it. The most important among them is that the huge crowds that surround us, the vast masses of people among whom we live are completely devoid of that thirst. That is why when this thirst begins to rise in someone, he immediately suppresses it, because it

seems to be a kind of madness to him. In a world where people all around you are filled with the hunger for money and the hunger for fame, the hunger for religion looks like madness. And it makes people all around suspicious about the man hungering for religion, they think he is going out of his mind. So man suppresses himself. This hunger is not allowed to rise, it is suppressed from all sides.

The world we have created has no place for God, and we are responsible for it. Because, as I said, it is dangerous to allow God to have a place, so we don't give him any quarter. The wife is afraid lest God should enter her husband's life, because with his coming the wife may disappear, she may become meaningless for him. The husband is afraid in the same way that if God came into the life of his wife, his own place as her veritable God -- the substitute God -- would be in jeopardy. The substitute God would be nowhere. That is why we have allowed no room for God in the world we have made, because God would be a disturbing factor here. If he comes, he will disturb, he is bound to disturb something or the other; he will upset many things. Here sleep will be gone; there something else will happen, and elsewhere certain things will have to be changed. We will cease to be what we are. That is why we have kept God out of our world.

But just in case the thirst for God arises by chance -- to ward off that danger -- we have created false gods, stone idols, in our houses, and we worship them, so that the thirst is not directed toward the real God. We

have substitute gods all over. This represents man's worst cunning and his greatest conspiracy against God ever. These man-made gods symbolize the most formidable conspiracy against religion and God that was ever hatched. And it is on account of this that man's thirst for God is not allowed to be turned into a quest for God -- instead it gets lost around temples and mosques which have nothing worthwhile. And when man finds nothing in temples and mosques, he is disappointed and it seems to him that his own home is better than them. He then says, "What is there in temples and mosques?" So he returns home after visiting them. He does not know that temples and mosques are inventions of great cunning and deception.

I have heard that of an evening the devil returned home dejected and depressed and said to his wife, "I have been rendered absolutely jobless; I have now nothing in hand to do." His wife was taken aback, as all wives are when their husbands go out of jobs, and she asked, "You are jobless? How could it be? How could you, of all people, lose your job? It is just impossible, because your job is eternal. The work of corrupting people will go on forever. It is such that it can never come to an end. How come you lost it? What is it that made you jobless?" The devil said, "I have been rendered jobless in a very weird way. My job has been taken over by the temples and mosques, by the priests and pundits. I am not needed at all. What else did I do except to deflect people from the path that goes to God? Now no one walks on that

path; temples and mosques are there to deflect them from it. So I don't get the opportunity to lead them astray as I used to do for so long."

The thirst for God is there as ever. But we begin to educate people about God from their early childhood and that is what harms. Before actually knowing God, an illusion is created that we know him. So everyone thinks he knows God. Before the thirst is awakened we are made to drink water, and this creates boredom and fear. It is because of our wrong teachings that we develop a distaste for God; we lose all interest in him. We stuff our heads so badly with the Gita, the Koran and the Bible, we cram our minds so heavily with the sayings of the saints and mahatmas, that it becomes nauseating and we want to get rid of it sooner than later. So the question of reaching to God does not arise.

Our whole social set up, our entire system is anti God. And that is why the thirst for God is so difficult to arise. And even when it arises, the person concerned appears to us to be crazy; he is immediately thought to be a mental case. It is so because he is now so different from the rest of us. He begins to live in a different way; even his way of breathing changes, his whole lifestyle changes. It is a sea change. He ceases to be one of us; he becomes a stranger to us.

The world we have built is anti God. And it is a solid conspiracy against God. And we have succeeded so far, and continue to succeed to this day. We have thrown out God, we have ousted him completely. And the irony is that we have ousted him from his own

world. And we have raised a barricade which has no opening from which God can re-enter our world. So how can the thirst arise?

Though the thirst does not arise, though it is not even known, yet a kind of inner restlessness, an undercurrent of agony pursues us throughout our lives. One achieves fame, and yet he feels an emptiness inside. One amasses wealth, and yet he is missing something, something still remains unattained. One finds love, and yet it seems that something remains to be found, he remains unfulfilled. What is that something which seems to be missing every time one attains success in life?

That is an inner thirst which we have sup pressed, which we have not allowed to rise, to grow and to be sated. That thirst raises its head every now and then; it turns into a question mark on every path we tread. And it says to us, "You achieved so much fame, and yet you achieved nothing; you achieved everything and yet you are empty." That thirst aches and hurts us, that thirst disturbs and torments us from every vantage point in our lives. But we deny it and busy ourselves in our work with greater vigor so that its still small voice is not heard.

That is why one who is engaged in making money goes headlong into it, and one running after fame begins to run at a gallop. They plug their ears so that they don't have to hear that they have found nothing in the pursuit of their ambitions. We do everything in our power to prevent the thirst from arising. Otherwise a day will come when children in this world will be

born with the thirst for God as they are born with Hunger, thirst and sex. Such a world can be created, and it is worth creating. But who is going to do it?

It is only a number of people seeking God who can create such a world. But to do so it is necessary that all the conspiracy against God, as is evident up to now, is foiled and defeated.

There is thirst indeed, but man can devise artificial means to suppress it. For thousands of years in China, women were made to wear shoes of steel so that their feet could be as small as possible. Small feet were considered to be a symbol of beauty. The smaller the feet, the higher the rating of the girl's family's status. So their feet remained so small that women could hardly walk. While their bodies grew their feet remained stunted and small. They could not walk. And the women who could not walk were called ladies belonging to royal families. The poor man's wife could not afford it, because she needed to have large feet so that she could walk and work. Only aristocratic women could do without walking; they walked with the help of others. Although they were cripples -- it was nothing short of the state of a cripple -- they were thought to be smart and beautiful. In today's China no woman will accept it. She will say they were an insane people who accepted it. But the custom lasted for thousands of years.

When a thing becomes fashionable and popular, it is difficult to see through its stupidity. When thousands of people follow it, when a whole crowd is behind it, you don't judge it, evaluate it. When a whole society

was making its women wear steel shoes, all the women took to it. And if someone did not conform to the practice she was condemned as a mad woman, she was looked down upon as a poor and degraded woman. She would not get a good and handsome husband; she would not be married into a well-to-do family. A woman with large feet was considered vulgar, uneducated and uncultured. It was thought that only peasant women had large feet; the feet of the elite had to be small. This concept had crippled the women of China for thousands of years, and they had no idea that it was sheer madness to wear steel shoes; but the practice endured long. And only when it was abolished could they see through its madness.

In the same way, so far as God is concerned, the mind of the whole of humanity has been perverted, crippled. Man's thirst for God, his thirst to reach him has been destroyed in every way; it is not allowed to arise at all. And even if it arises, substitute gods are invented and we are told that if we want God we should go to the temple, we should read the Gita, the Koran and the Bible, and we will find him. In reality, nothing is found in scriptures except words, and nothing is found in temples except icons of rock. And then man thinks that perhaps his thirst itself was false. And then this thirst is such that it comes and goes. By the time you reach the temple it is gone. By the time you read the Gita, it has disappeared. Slowly slowly it is inhibited and enervated. And ultimately it dies when it is not allowed to be satisfied and sated. Eventually it withers away. It is like physical hunger. If you go on a

fast for three days you will experience acute hunger on the first day of the fast. The hunger will be more acute on the second day, and the most acute on the third. But on the fourth day, if you continue to fast, the hunger will begin to decline and it will be less acute on the fifth day. On the sixth it will be much less. And after fifteen days the hunger will cease to be. And if you fast for a whole month, you will no more know what hunger is. You will grow weaker and weaker, you will be increasingly emaciated, and day by day you will lose weight as you will consume your own flesh to survive, but hunger will disappear completely. Because if hunger is not allowed , to be satiated for a whole month, it will be dead for sure.

I have heard... There is a short story by Kafka. He writes that there is a circus with different types of performers and any variety of games and acrobatics and entertainments. The owner of the circus has engaged among the troupe of performers a person who is adept in fasting. This man presents his shows on fasting, and he has a hut to himself. People visit the circus to watch many things -- like feats of trained animals, strange and wild animals -- and they also come to watch this fasting man, who is an object of great attraction. He can live without food for months. Once he went without food for a full three months at a stretch. So people come to watch him too. But there is a limit to it.

It happens that in a certain town the circus tarries on for six or seven months. Spectators come to watch the man on his fast for a fortnight or a month, but then

their interest wears away. That is why it is said that showmen and saints should regularly change their places. If they stay in one place for long, they will be in difficulty. How long will people stand them? So it is fitting that they go from one town to another after every two or three days. When they visit a new town, people flock to them again. In another town they are again very entertaining.

The circus of Kafka's story stays too long in that town, and as a result visitors stop coming to the fasting performer. They forget his hut completely. And the man is so emaciated through long fasting that he cannot go to the manager and inform him about his situation. He is so weak that he cannot even rise from his bed, so he keeps on lying and lying there. And as the circus is very big, he is actually forgotten.

After a lapse of four or five months someone suddenly remembers him one fine morning and makes inquiries about him. Now the manager becomes anxious, lest the fasting man might be dead. He rushes to his hut, but is pained to find no one there except the bundle of hay on which he lay. There is no trace of the man himself. When the manager calls out his name, there is no answer from him. He is so worn out that he cannot speak. Then the manager removes the grass bed and he is aghast to see the fasting man reduced to a bare skeleton. But his eyes are safe and alive.

The manager says to him, "My friend, I sincerely apologize for forgetting you, but are not you equally crazy? If people had ceased to visit you, you should have resumed eating." The man replies, "But now my

habit of eating is dead; it is finished. I don't feel hungry at all. And I am no longer a performer; I am trapped in the performance itself; I am a helpless prisoner in its hands. I am no longer play-acting, but really don't have any hunger. In fact, now I don't know what hunger is, because what they call hunger no longer happens to me."

What has happened to this man? If you go on a long and protracted fast methodically, hunger will surely die and disappear. So we don't allow our hunger for God to awaken, because God is the most disturbing factor in our life. Nothing in the world can be more disturbing than him. That is why we have taken all precautions against him, and made all arrangements to keep him away. We have blocked his way from all sides and in a very planned manner, so that he does not enter our world even surreptitiously.

Nevertheless, every person is born with thirst for God. And if it is given opportunity and facilities to awaken, all other thirsts -- like the thirst for riches and the thirst for fame -- will just disappear. Then no thirst other than the one for God will exist. All of them cannot go hand-in-hand. So in order to save these other thirsts -- thirst for riches, thirst for power and prestige, thirst for sex -- we have to withhold and suppress our thirst for God. Because if the divine thirst arises and holds the stage, it will first eliminate and then assimilate in itself all other thirsts, and will singly hold the stage. God is very jealous. When he appears, he holds the stage alone, all by himself. Then he will not allow others to fool around him. When he chooses to make

you his abode, his temple, all petty gods and goddesses will have to leave; they cannot live there any longer. As you see any number of them enthroned in the temples -- monkey god Hanuman is there and so are many other gods and goddesses; all of them will vanish. God will not allow them to live there any more. When God will come, he will turn out one and all. He alone will sit on the throne. He is very, very jealous.

Question 3
A FRIEND HAS ASKED: IS NOT WHAT AN INDIVIDUAL DOES REALLY DONE BY GOD HIMSELF?

This is a right question. So long as an individual does a thing it is not done by God. So long as an individual feels that he is doing, it is not God's doing. The day the individual knows that he is no more, he is not the doer, it is just happening, his action becomes God's action; it belongs to God. But it does not become God's action as long as an individual thinks that it is he who is doing. The day doing turns into a happening, the day the individual really experiences it as a happening, God takes over; then he does everything through the individual. If you ask the winds, "Are you blowing?" they will say, "No, we are being blown." If you ask the trees, "Are you growing?" they will say, "No, we are being grown." If you ask the waves of a sea, "Are you rushing to the shore?" they

will answer, "No, we are being rushed to the shore." These are acts of God.

But man says, "I am doing." It is here that he departs from God. It is here that his ego takes over and he is enclosed in his ego. And it is here that man stands apart from God as a separate entity. God takes over the very day man comes to realize that the way the winds blow, the sea waves rush, the trees grow, the flowers bloom, the stars move, he too is being moved; there is someone within him who moves and speaks, he is not separate. That day, and only that day, God is the doer.

It is an illusion that we are doers. And it is this illusion that makes us unhappy and miserable. It is this illusion that works as a wall between us and God. And the day we cease to be doers, ali illusions cease. Then God alone remains.

In fact, even now God alone is. It is not that because you are a doer you become it. I don't say this; I don't mean to say so. When you think that you are a doer you are in illusion. Even now God alone is the doer, but you are not aware of it. It is like this: tonight you go to bed in Nargol and you dream in sleep that you have reached Calcutta. You have not reached Calcutta; howsoever you dream about Calcutta you are still in Nargol. But in dream you have arrived in Calcutta, and you are making inquiries about how to return to Nargol, whether by railway train, or by air ways or by walking. You are inquiring about the route through which you would return and about the guide you will take with you. And you are looking into the

travel map. And suddenly your sleep is disturbed and you wake up to find to your surprise that you have not gone anywhere, that you are still in Nargol. And then you don't ask about the routes and you don't look into the travel maps. Then you don't ask for the guide. And if someone were to ask you about your intention to leave Calcutta you will just laugh and say that you had not gone to Calcutta, you had only thought of it.

When a man thinks that he is a doer, he is not a doer in reality; it is only a thought, an idea, a dream. He is just dreaming that he is a doer. In fact everything is happening. And if this dream disappears, then what you call knowledge or enlightenment happens.

Even when you say that God is making you do a thing then also you are in illusion, the old illusion continues. Because then, too, you remain an entity, a separate entity, and there is a distance between God and you. Now you believe that there is God, but besides him you are also there. Now you believe that God is the director and you are the doer.

No, when you will really wake up from your sleep in Nargol you will not say that you have now returned from Calcutta; you will simply say you had not been there at all. The day you will wake up from the slumber of the ego, in which you dream that you are a doer, you will not say that you do as God directs you to do. That day you will simply say, "God alone is, I am not." You will say, "In fact I never existed; it was a dream that has come to an end."

And we can go on dreaming for countless numbers of lives, infinite numbers of lives. There is no end to

dreaming. And the most amusing thing about dreaming is that when you dream it seems to be absolutely true. You have dreamed any number of times. You dream every night, and the next morning you come to realize that it was a dream and that it was false. But when you dream again tonight you will not know that it is a dream, and that it is untrue. You will again know that it is wholly true. And tomorrow morning you will again say on waking that it was not true at all. How poor is our memory! What you see as false in the morning becomes true once again in the night when you resume dreaming. And the awareness you have in the morning is lost again and again.

Undoubtedly it is not a deep awareness, it is all superficial. It is not even skin deep. Deep down the old illusion continues to recur. We know and understand things only superficially. Someone reads a book which says that whatever we do is all God's doing, and for a moment he superficially understands that he is not the doer, it is all God's doing. But the old "I" continues, who now says, "I am not the doer." This understanding will vanish in a moment. Give him a hard knock and he will be wild with rage shouting, "Don't you know who I am?" He will forget that only a little while ago he had said, "I am not the doer, I am not; God alone is." A hard knock and he will forget everything. All his understanding will disappear in a split second, and more than once he will yell at you, "How dare you hit me? Don't you know who I am?" God and his talk of God will take leave of him, and his "I" will be back in its seat.

I have heard that a monk spent thirty long years in the Himalayas. He spent his time in great peace and solitude, and he forgot all about his ego. For the ego to exist the other is necessary. How can the ego live if the other is not there? The other is a must for the ego; it cannot live all by itself. When you look in the eyes of the other with arrogance, your ego comes alive. If the other is not there, what will you do with your sense of self importance, with your arrogance? How will you make it felt? To whom will you say, "I am." To say it, a "you" is needed -- the other. To prop up an "I", which is false, another false entity is needed; it is the "you". Without the other the ego cannot exist. A network of lies is needed for a single lie to live and thrive. But truth stands alone; it needs no props what soever. A lie cannot stand alone, it needs many props, all made of lies and lies alone. To prop up the lie of "I" you need so many other lies like "you", "he" and "they". It is only then that a lie can be sustained.

The monk was alone in the mountains without any other. There was no "you", no "he", no "they" and no "we". There was none to be called as such. And so he forgot his "I". Thirty years is a long time. He became very still and quiet. So now people from the plains began to visit him. And then they made a request to him, "We are organizing a fair in the valley down there and we request you to grace it with your presence. It will give the people of the plains an opportunity to see your holiness, to have your darshan. They cannot afford to come up to these distant mountains. We will be so grateful." The monk thought that since his ego

had disappeared, there was no harm in going to the people. So he came down to the valley.
This way the mind cheats us any number of times; it says now the ego is gone so there is no harm in going back to the people.
The monk came down to the valley. The fair was very large and crowded. Hundreds of thousands of people, all unknown to the monk, had thronged to the fair. They did not know of the monk, who had gone away from them a long time ago. He was forgotten altogether. So when he walked through the crowd, someone stepped on his toes with his shoes. No sooner the shoes trod on his toes than he grabbed the man by his neck and said, "Don't you know who I am?" The thirty years he had spent in the mountains were lost within a second, as if it was a dream that disappeared. In a split second the mountains, the peace, the emptiness, the cessation of ego and appearance of God who does everything, all was lost in smoke. In a moment the whole thing was wiped out as if it did not ever exist. Now he was clutching at the man's neck and shouting, "Don't you know who I am?" Then all of a sudden he woke up to the reality of the situation and was appalled to see what he was doing. He said to himself, "I had all but forgotten that I existed, I had lost my ego. How come it is back in its place?" And he apologized to the people and said, "Now let me go." When the people inquired where he was going and why, the monk said, "I am not going back to the mountains, instead I am going to the plains where I will live among people." And he added,

"What I had failed to know living in the solitude of the mountains for thirty long years, I knew here in a moment coming in contact with one person. Now I am going to live among the people and try to find out whether I am or I am not. Thirty years have been wasted, they now look like a dream, because I had thought that my I, my ego had ceased; but nothing had ceased really, everything was intact in its place."
This is how illusions are created, but illusions won't do.
Now we will prepare for meditation.

In Search of the Miraculous Vol 1

Chapter #5

Chapter title: Osho Leads Dynamic
3 May 1970 xm in

Let us now sit for meditation. There is going to be some change in the schedule for meditation from tomorrow.
From tomorrow, mornings will be devoted to meditation alone and evenings to discourses exclusively. But this day we will follow the day's schedule.

Take your seats apart, keeping a distance from one another. But do not go far, because this morning I noticed that friends who had moved far were deprived of the benefits of the psychic atmosphere that is being

created here. So don't go far, and yet keep some distance from one another without leaving lots of empty space unused. Don't go out of the energy field that is being built here, otherwise you will not be able to benefit from it. So those who have moved far away should come closer, but not too close. Friends who want to lie down should find their places and lie down. And those who want to meditate sitting can do so, but don't leave big gaps amongst you. And don't talk, let there be no chit chatting at all. What can be done without talking should be done without it.

(A few pieces of rock from an unknown quarter fall on the meeting ground, but Osho continues to speak in his calm and serene voice.)... What is the matter? Is it rocks coming? It does not matter. Keep the rocks with you with care. Someone must have pelted them out of love... Those who are talking in the rear should stop at once. If they wish to stay here they should quietly sit down or else they may leave the place. No one should be here as a spectator, and even if one wants to remain here as a spectator he should observe complete silence. No one will disturb another in any way.

It seems someone has pelted rocks and he has done it more than a couple of times. If he thinks it is necessary for him to do so, he should direct them to me and to no one else.

FIRST STAGE

It is okay. Please sit down. And sit down wherever you are. And now close your eyes. For one full hour

you have to bring your total energy to work. Close your eyes and begin breathing deeply. See how powerfully the ocean is breathing -- and how vigorously the pine trees are breathing. Breathe with abandon. Invest your whole energy into it. Draw a deep breath in and then expel it as vigorously and fully. Do only one thing for these ten minutes and that is breathing and breathing deeply and vigorously. Inhale and exhale deeply, rapidly and vigorously. And remain mindful within, be a witness inside yourselves. Go on breathing and at the same time continue watch ing it. Watch how a breath comes in and another goes out. For ten minutes enter deep into the process of your breathing operation. Be one with it... Begin.

Take deep breaths in and then throw them out vigorously and fully. Breathe deeply, breathe deeply, breathe deeply. Bring all your energy into it. Be thankful that this evening is available to you, that this opportunity is available to you. It may or may not be available again... Exert yourselves totally. Nothing short of total exertion will do. If the great thing has to happen, it can only happen through the application of total energy. So don't withhold yourselves. Don't spare yourselves. If you withhold even by an inch the thing will not happen... Breathe deeply. Become like a breathing machine. The body is breathing like a machine. Now you are like a breathing machine... And don't hesitate. Don't waver. And don't think of others. Take care of yourselves. Each one will take care of himself.

For these ten minutes breathe in and breathe out as deeply as possible. For these ten minutes do nothing but breathe. Become a ceaseless process of inhalation and exhalation and nothing more. Draw a breath in and then expel it. And keep watching from inside, just witnessing. Be a witness to the incoming breath and the outgoing breath. A breath is in and another is out. One breath comes in and another goes out. Exert, exert yourselves totally.

I will be silent for ten minutes soon. But you continue to exert yourselves totally. Not that you take a few deep breaths when I tell you to do so and then slacken your efforts. Continuously for these ten minutes you have to bring your entire energy to it, to deep breathing. Inhale deeply and exhale deeply -- so deeply and vigorously that your whole body shakes, every fiber of it shakes. Your body will be charged with electricity. Some energy within you will begin to rise and penetrate and permeate every fiber, every pore of your body... Use your full strength.

Take a deep breath in and expel it vigorously and fully. Breathe deeply, very deeply. Breathe deeply. Breathe deeply. Breathe deeply. Breathe deeply. Draw a deep breath in and drive a deep breath out fully and vigorously. For these ten minutes let your body function as a breathing instrument and nothing else. Be one with the roar of the ocean. Be one with the waves of wind. They are all breathing... You have to breathe with them and do nothing else. Only breathe and breathe deeply and vigorously. Breathe in and breathe out, and remain a witness inside. Give

your entire energy to breathing. And breathe mind fully, watch within how a deep breath comes in and another breath goes out. A deep breath is in and another is out. Don't withhold yourself even a little bit; don't spare any effort. Exert yourself to the fullest. Deep breathing, deeper breathing, still deeper breath ing. Nothing but deep breathing should exist at the moment. Deep breathing, deeper breathing, still deeper breathing. Breathe deeply. Breathe deeply. Breathe deeply. Breathe deeply.

See that you don't have to regret that you did not do your very best, that you did less than was needed for the great happening. See that you don't miss it. So bring all your energy to breathing, deep and vigorous breathing.

Before going over to the second stage you have to tire yourself out completely... so exert yourself totally. Deep breathing, deep breathing, deep breath ing, deep breathing, deep breathing, deep breathing. Only breathing remains; you have become breathing itself. Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing, deep breathing, deep breathing, deep breathing. And watch inside how you breathe in and breathe out... See that you are a witness -- only witnessing. You will see your breath really coming in and going out. Watch within, watch and watch. And intensify breathing; intensify it more and still more.

In order to go over to the second stage, intensify breathing. Breathe vigorously. When you will be at the full height of intensity then alone I will take you to the second stage. Exert yourself fully. Exert yourself fully.

Exert yourself totally and in every possible way. Breathe deeply, breathe deeply, breathe deeply, breathe deeply. Only breathing remains and nothing else. Bring all your might to breathing. Deeper and still deeper breathing. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe still more deeply. Don't withhold yourself. Deep breathing, deeper breathing, still deeper breathing.

Let the body shake if it wants to shake. Let the body tremble if it likes to tremble. Let the body whirl if it wants to whirl. And keep breathing deeply and more deeply and still more deeply. Breathe as deeply as possible... don't shirk... Don't waver. Breathe deeply, breathe deeply... deep breathing, deep breathing. We will soon go over to the second stage. In the last one minute breathe deeply, more deeply and still more deeply. Breathe deeply, breathe deeply... It is now the last minute, so exert yourself totally. Breathe deeply, breathe deeply... Take breathing to its climax. Right change from one stage to another happens only at the climax... Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. Put all your energy into breathing... Only breathing remains, only breathing remains.

SECOND STAGE

Now we have to enter the second stage. Continue deep breathing, and let go of the body. Leave the body to do what it wishes to do. Let go of it. Let it take whatever asanas or postures it wants to take; let it

form whatever mudras or gestures it likes. Leave it free to move and shake and whirl as it likes. If it wants to weep let it. Let go of the body completely. Continue deep breathing and let go of the body. Let the body fall down if it wants to fall down. And let it rise again if it wants to rise. And if it wants to dance allow it wholly. Let go of the body absolutely. Let it do whatever it wants to do. Leave it free. Don't impede it even in the least. Cooperate with the body. If it spins, let it. If it whirls, let it. If it falls down, let it. If it weeps, let it. And if it laughs, let it. Let go. Whatever happens to it, allow it to happen. Continue to breathe deeply and let go of the body.

For these ten minutes let go of the body totally. Breathe deeply, and let go of the body. Let it cry if it wants to cry. Let it scream if it wants to scream. And let it yell if it wants to yell. Allow it in every way. Don't curb it, don't restrain it, don't resist it. Cooperate with whatever the body does. Whatever happens to it allow it to happen fully. Let it happen, what happens to the body. It will turn into different mudras, gestures. It will whirl and whirl. Many things will happen, when the energy within will awaken. It may burst into loud shouts, screams and crying. Don't worry at all. Let go... Let go of the body. You have to tire out the body completely. Before it goes to relax, strain and exert it totally. Let go of the body... Cooperate with the body. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply,

breathe deeply, breathe deeply, breathe deeply and breathe deeply.
(At this stage the tape recorder receives a knock and goes out of order, but Osho continues to lead the meditation as usual, and it goes on and on. Meditators continue to breathe deeply and wholly let go of their bodies. As it reaches a crescendo Osho asks them to enter into the third stage.)

THIRD STAGE
(Osho asks the meditators to continue to breathe deeply, and let go of their bodies as in the second stage and add to it the question: "Who am I?" For these ten minutes he goes on asking them to bring all their energy into the question: "Who am I? Who am I? Who am I? Who am I?"
And when it reaches its climax, Osho asks them to stop everything, stop breathing and body movements and to go into total relaxation.)

FOURTH STAGE
(Osho, in this last ten minute stage, asks the meditators to give up everything including deep breathing, body catharsis and asking the question, "Who am I?" and lie down and relax and only relax. He tells them to relax in a way as if they are dead, as if they are no more. He tells them to listen to the roar of the ocean, murmur of the winds passing through the pines and the chirping of the birds. Osho also asks them to be in a state of waiting -- waiting for the un known.

For these ten minutes the whole meditation area becomes so quiet and silent that nothing is heard except the lapping of the sea waves, the murmur of the winds through the pine trees and the song of the birds.
During this last stage hundreds of meditators enter into deep meditation and they become one with nature all around them.
At the end of the meditation Osho asks them to slowly open their eyes and rise from their seats. He asks those whose eyes don't open easily, to take a few deep breaths and cover their eyes with their palms very gently.)

In Search of the Miraculous Vol 1

Chapter #6

Chapter title: God's Grace and Our Efforts
4 May 1970 pm in

Question 1
FRIEND ASKS: DOES ONE ATTAIN TO MEDITATION THROUGH GOD'S GRACE?

It will be useful to understand this thing, because it has led to lots of misunderstandings and mistakes. A good number of people have thought that if meditation is attained through God's grace then there is no need to do anything, and they did not do a thing. You are

grievously mistaken if you mean by God's grace that you don't have to do anything.

Another misunderstanding that flows from it is that God's grace is not equally available to everybody, that some persons receive more of it and others less. But in fact, no one is God's chosen one; no one is his favorite. And if even God has his favorites then there is no hope for justice in the world. If you mean by God's grace that God is kind to some and unkind to others then you are wholly mistaken.

But the statement that one attains to meditation through God's grace is quite correct in another sense. Really it is not the statement of those who have yet to attain to meditation. It is the statement of the enlightened ones -- those who have attained to it. It is so because when it happens, when one comes to it, the efforts he had made seem to be utterly irrelevant. In the context of the attainment, which is so immense, the efforts look so petty that one simply can't say that he came to it through them. When one comes to it he feels so overwhelmed with its immensity that he says, "How could it have happened through my efforts? What had I done to find it? What price had I paid? What had I staked on it? Did I have a thing that I could have offered? Nothing." When God's infinitely infinite bliss showers on anyone he just exclaims, "It is through thy compassion, O Lord, it is through thy grace, that I come to thee! Otherwise it was beyond me, impossibly beyond me."

But remember that this is the statement of the blessed ones, the enlightened ones. If the unenlightened, the

initiates cling to it they will be misled for ever. Efforts are essential; one must make efforts.

The happening of meditation or enlightenment or whatsoever you call it is like opening the doors of a house in darkness to let in the sun. Although the sun has risen in the east, if we keep the doors of our house shut we will be always in the dark. And if we open the doors and wait, the sun will come in on his own. No other effort is needed to bring the sun in; we can not put him or his light in a container and take it to our house. He comes on his own accord. The irony is that while our efforts cannot bring him, they can certainly keep him out, prevent him from coming. If we shut the doors or close our eyes, even the sun will be powerless to do anything. We can keep the sun out of our houses, we are capable of stopping the sun; but we are not capable of ushering him in. Only let the door open, and he will come in. And when the sun is in, we can not say that we brought him in, we cannot take that credit. We can only say that it was his kindness that he came into our house. And we can only say that we were merciful to ourselves that we did not shut our doors.

Man can only be an opening, a door for God to come in. Our efforts only open the door; his coming depends on him, on his compassion. And his compassion is infinite, it is forever present at every doorstep. But what can he do if he finds many doors closed to him? God knocks at every door and goes back when he finds the doors shut. And we have closed our doors so firmly. So whenever he comes

and knocks, we rationalize it, we explain it away in so many ways, and we remain content with it.

I would like to tell you a story that I love to tell. There is a great temple with a hundred priests to look after it. One night the chief priest went to bed and dreamed that God has sent word that he will visit their temple the next day. He did not believe it, because it is difficult to come across people who are more disbelieving than the priests. He did not believe his dream for another reason, too. People who trade in religion never come to believe in religion. They only exploit religion, which never becomes their faith, their truth. No one in the world is more faithless than one who turns faith into a means of exploitation. So the chief priest could not believe that God would really this temple.

The priest had never believed in such things, although he had been a priest for long years. He had worshipped God for long and he knew that God had never visited his temple even once. Each day he had offered food to God, and he knew that he had in reality offered it to himself. He had also prayed to God every day, but he knew well that his prayers were lost in the empty sky, because there was no one to hear them. So he thought that the message was not true, it was just a dream, and a dream rarely turns into a reality.

But then he was afraid, too, lest the dream should come true. At times what we call a dream turns into a reality and a reality as we know it proves to be a dream. Sometimes what we think to be a dream really

becomes a reality. So the chief priest ultimately decided to inform his close colleagues about his last night's dream. He said to the other priests, "Although it seems to be a joke, yet I should tell you about it. Last night I dreamed that God said that he would visit us today." The other priests laughed and they said, "Are you mad that you believe in dreams? However, don't tell others about it; otherwise they will take you to be crazy." But the head priest said, "In case he should come, we should be prepared for it. There is no harm if he does not turn up, but if at all he comes, we will not be found wanting."

So the whole temple and its premises were scrubbed, washed and cleaned thoroughly. It was decorated with flowers and flags and festoons. Lamps were lit and incense burned. Perfumes were sprayed and every kind of preparation made. The priests tired themselves out in the course of the day, but God did not turn up. Every now and then they looked up the road, they were disappointed, and they said, "Dream is a dream after all; God is not going to come. We were fools to believe so. It was good that we did not inform the people of the town; otherwise they would have simply laughed at us."

By evening the priests gave up all hope, and they said, "Let us now eat the sumptuous food cooked for God. It has ever been so: what we offer to God is consumed by us in the end. No one is going to turn up. We were crazy enough to believe in a dream. The irony is that we knowingly made fools of ourselves. If others go mad, they can be excused, because they

don't know. But we know God never comes. Where is God? There is this idol in the temple; it is all there is to it. And it is our business, our profession to worship him." And then they ate well and went to bed early as they were tired.

When it was midnight a chariot pulled up at the gate of the temple, and its sound was heard. One of the sleeping priests heard it and thought that it was God's chariot. He shouted to others, "Listen friends and wake up. It seems he, whom we expected all day, has arrived at long last. The noise of the chariot is heard." The other priests snubbed him saying, "Shut up, you crazy one. We have had enough of madness all through the day, now that it is night let us sleep well. It is not the sound of a chariot, but the rumblings of the clouds in the skies." So they explained the thing away and returned to their beds.

Then the chariot halted at the gate, and someone climbed the steps of the temple and knocked at its door. And again one of the priests woke up from sleep and shouted to his associates, "It seems the guest has arrived whom we awaited the whole day long. He is knocking at the door." The other priests berated him as they had done with the first. They said, "Are you not crazy? Won't you allow us to sleep? It is just the dash of winds against the door and not a knock of a caller." So they again rationalized and went back to their beds.

The next morning they woke up and walked to the gates of the temple. And they were astounded to see a few footprints on the steps of the temple. Surely

enough someone had climbed them during the night. And then they noticed some marks of a chariot's wheels on the road, and there was now no doubt at all that a chariot had arrived at the gate in the night. And strangely enough the footprints on the steps were absolutely uncommon and unknown. Now the priests burst into tears and fell down and began to roll on the ground where the chariot had halted. And soon the whole village was at the temple's gates. Everybody in the crowd asked with bewilderment, "What is the matter?" The priests said, "Don't ask what the matter is. God knocked at the door of our temple last night, but we rationalized everything. We are now damned. He knocked at the door and we thought that it was the flapping sound of the winds. His chariot came, and we thought that it was the rumble of thunder in the sky. The truth is that we did not understand anything. We only explained them away, because we wanted to enjoy our sleep."

God knocks at every door. His grace visits every home. But our doors are shut. And even when we hear a knock we immediately rationalize it and explain it away.

In the old days they said that "A guest is God". There is a slight mistake in this maxim. The truth is that God is the guest. God is waiting as a guest at our doorsteps, but the door is closed. His grace is equally available to all. Therefore don't ask whether one attains through his grace; one attains through his grace alone. And as far as our efforts are concerned,

they are a help in opening the door, in removing the hurdles from the way.
When he comes, he comes on his own accord.

Another friend has asked:
Question 2
YOU HAVE TALKED OF FOUR STAGES OF MEDITATION. WOULD YOU PLEASE EXPLAIN THEM FULLY?

Firstly, you should know that the first three of them are merely steps to meditation, not meditation itself. The fourth one is meditation. The fourth is the door, while the other three are doorsteps. Steps don't make for the door, they only lead to the door. The fourth stage is the door to meditation which is relaxation and rest, emptiness and void, surrender and cessation, dissolution and death, or whatsoever you call it. That is the door, and the first three steps take us to it.
And the fundamental principle behind the first three stages is one. If one is to relax, he will have to pass through a state of absolute tension; it is then that passage to relaxation becomes easy enough. If a man works throughout the daytime, he can sleep well in the night. The harder one works the deeper he sleeps. One can argue that since sleep is the opposite of work, how can he sleep who works hard? He should not be able to sleep, because labor and rest are so opposed to each other. Logically sleep should be available to one who rests the whole day in

bed. But the truth is that he will not be able to sleep at night if he rests in the daytime.

That is why, as man's life is becoming increasingly comfortable, his sleep has been disappearing from the world in the same measure. The more comforts and leisure we have, the less sleep we will have. And the irony is that we go on adding to our comforts in the hope that they will help us sleep undisturbed. But the contrary is the case. With the growth of civilization and leisure sleep will disappear, because hard work is a prerequisite of sleep. As one works so he sleeps. Similarly as one's tension mounts and reaches its climax he easily slips into deep relaxation.

The first three steps seem to be completely contradictory to the fourth, which is meditation. One may ask, how can anyone relax after exerting so hard, after passing through peaks of tension and turmoil touching on madness? I say, only then he can relax. The truth is that relaxation follows tension as night follows day, as the valley follows the peak. The higher the peak the deeper the valley. The higher the hill you fall from, the deeper the canyon you enter. Don't forget that every mountain has its valley. In fact there cannot be a mountain without a valley. As the mountain grows up it creates deep valleys all around it. That is how when your tension grows, side by side you are gathering energy to relax and rest. The higher the summit of tension the deeper the valley of rest. That is the reason I ask you to bring all your energy into it, to exert your best, to stake your all and not to withhold yourself even a little bit. That is how you will

reach the height of tension and then descend into the bottomless pit of relaxation and rest. And it is in that moment of absolute rest that meditation happens.

The basic thing is that you should reach the peak of tension and then drop tension altogether. Many people come to me to ask if it is not possible to relax without going into tension. No, it is simply not possible. And even if it were possible it would be relaxation only in name. If you want to dive deep into the water it will be necessary to jump from a high jumping board. The higher the jumping board the deeper the dive. Look at these pine trees, they are about forty feet tall. To attain that height their roots had to sink forty feet deep inside the earth. The higher the trees rise, the deeper the roots go. The deeper the roots go, the higher the trees rise. Now this pine tree can ask, "What harm will it do if the roots are only six inches deep?" It will do no harm except that the tree itself will be only six inches tall. And if the roots don't grow at all there is no chance for the tree to be.

Nietzsche wrote a maxim of great insight. He said that if one wants to reach the heights of heaven he will have to touch the very depths of hell. It is really a statement of great insight. If a man wants to reach the heights of heaven he will have to go to the depths of hell. That is why mediocre people are never able to reach the height of religion, while sinners often do. Because one who goes deep into sin can rise to the height of righteousness.

The technique of meditation is one of transformation through extremes. Every transformation takes place

when the extreme point is reached. If a phenomenon reaches its extreme point the change happens. Have you watched the pendulum of a wall clock moving? If it moves to the left, it goes on moving to the left till it reaches the extremity of the left and then it swings back to the right. You may not have noticed that when the pendulum of the clock is moving to the left it is at the same time gathering momentum to move to the right. And it will move to the right to the same extent as it moves to the left. So is the case with the pendulum of your mind. If it is led to the extreme point of tension it will swing back from there and enter into the deepest core of relaxation. You cannot relax if you are not led into the maximum of tension.

Some people come to me with very strange questions. It seems that they are out to gather flowers without going into the trouble of planting a tree. It seems they want the harvest without sowing the seeds and caring for the crop.

One friend wants to know whether there would be any difficulty if he did not shake his body and allow it to tremble. There will be no difficulty. What difficulty is there if you don't do anything at all? If he is so afraid of moving the body, what will he do when the inner energy begins to move? If he wants to restrain the body from shaking, what will he do when the kundalini begins to rise? No, he wants the inner to happen and yet he should look from the outside to be the civilized and cultured person that he thinks himself to be. He wants that he will stand like a statue of wax, and yet something should happen within him. He does not

know that his statue of wax will melt and disappear into thin air once the inner energy rises. It will vanish, making room for something unknown.

Work hard so your tension reaches its peak and then only you can achieve peak relaxation. Then the rest will happen on its own. You have only to create tension; peace will come through God's grace. You can only raise the storm of tension to its climax; then the storm will quieten down on its own and peace will prevail. There is no peace like the one that comes after a storm. The peace that follows a storm is a live peace, because it is born out of storm. And to come to this live peace it is essential, as I insist, that all the stages of meditation should be gone through, not one of them can be bypassed. So no one will come to me and ask if this or that stage can be dropped or if one can do with out deep breathing, shaking or asking "Who am I?" No, the first three stages are meant to lead you from one extreme to the other in a very systematic and scientific manner.

It is for this reason that I insist that only when one stage reaches its climax can we change over to the next one. It is like changing gears while driving a car. If you are driving in the first gear, at first you bring it to full speed and then change over to the second gear. And as long as the speed in the second gear is low, you don't put the car in the third gear. All changes take place at the climactic point. So is the case with the transformation of the mind; it happens at the climactic point, too.

You should understand fully the meaning of these three stages. The first stage comprises breathing, deep and fast breathing. Breathing will continue through the whole length of the three stages; it is carried over to the second and third as well. And breathing has to be both deep and fast. You have to breathe as deeply as you can, and you have to breathe also as fast as possible. And this rule of deep and fast breathing should govern both inhalation and exhalation. But why? What will breathing do?

Breathing is the most mysterious element in man's life. It is through the medium of breath that the body is united with the soul. That is why we say that a man is alive as long as he breathes. With breath gone, life comes to an end.

Recently I happened to visit a home where a woman has been lying in a state of coma for nine months. And the physicians say that she will now never regain her consciousness, although she can live for another three years. The woman is being kept alive with the help of drugs and food which are just injected into her body in its state of coma. She is completely unconscious; for nine months she has not regained consciousness even once. I visited her family and told her mother that she was as good as dead. The old woman said, "No, as long as breathing lasts there is always hope. The doctors say there is no hope, but who knows? The doctors are not always correct. Who knows? She may regain consciousness, because she continues to breathe. There is breath; the bridge has not fallen yet. She can yet return to consciousness."

Breath is the bridge that connects the soul with the body. When you breathe deep and fast, not only the body is shaken, even the fibers of the soul within are shaken. For instance, there is a bottle lying on your shelf for long. It is filled with some liquid and it has not been shaken for a long time. So it does not seem that the bottle and its contents are two separate things. Having been undisturbed for long the bottle and its contents seem to be one piece. Now you shake the bottle with force. Along with the bottle, its con tents too will be shaken. It is only then that separation between them becomes clear. Similarly when you breathe at its highest pitch you create a storm which not only shakes the body but also every fiber of the soul within. And it is in the moment of that trembling that you clearly feel that the body and soul are separate.

Now you come and ask, "What if I don't breathe deeply? Will it harm?" It will do only this much harm -- that you will never know that you are separate from your body. That is why a basic condition has been attached to the breathing, that you have to be a wit ness to it. You breathe deeply and you watch at the same time that a breath comes in and another goes out. When you observe the movements of incoming and outgoing breaths then you know that not only the body is separate, even the breath is separate from you. Then you know that you are only an observer separate from both body and breath. One's separation from the body can be known through breathing alone,

but separation from breath can be realized through witnessing breathing.

So two things, deep breathing and witnessing, make for the first stage, and they run through the second to the end -- that is, the third stage.

I ask you to let go of the body in the second stage. Deep breathing will continue, and in addition to it you have to let go of the body. It has many implications, and I am going to go into a few of them here.

Firstly, there are thousands of tensions stored in your body and you are not aware of them, although these are your collections. Civilization has made our lives so unnatural that even when you are angry with someone you keep smiling before him. Your body is not aware of your manners; it feels like strangling the person concerned. Your fists clench by themselves, but you wear a false smile and you don't allow the fists to clench, you suppress them. Then the bodily nerves which had readied themselves for the clenched fists find themselves in a great difficulty. They simply fail to understand what it is all about. And a state of restlessness is created in the body. The fists should have clenched.

People who study and understand anger in depth say -- and I say the same -- that whenever you are so angry you do just one thing. Don't wear a false smile, instead take your fists under the desk, if you have one before you, and clench and unclench them energetically for five minutes. And then you will laugh, and it will be a different laugh altogether.

The body does not know at all that man has become civilized. The body functions absolutely like a machine. But man has put great constraints on its workings; the body has been inhibited in every way. And it is because of these inhibitions that your body has become a storehouse of tensions; thousands of tensions are collected inside your body.

And too many tensions form complexes -- knots of tensions.

So when I ask you to let go of the body and you do so, then these complexes that have been there since your childhood, begin to loosen up and dissolve. Their loosening up and dissolution is very necessary; otherwise you will never attain to bodilessness, you will never transcend the body and go beyond it. With the dissolution of the complexes your body will be come as light as a flower.

Perhaps you have heard of a name given to Mahavira, the Jain teerthankara. One of his names is Nirgrantha, which is unique. It literally means complexless -- one without complexes. Nirgrantha is one whose all complexes have dissolved and disappeared, who is free from all inner knots, who is without any complexes, who has become absolutely simple and innocent.

When this web of complexes wants to be loose, to be free, you don't allow it, you resist. Your civilization, your culture, your conditionings, your inhibitions, your being a woman or a man of position, your being this and that -- all these things have such a strong hold on you that you don't let go of your body.

Only this morning a woman came to me and said that she was afraid while meditating that someone's hands might touch her body. Right now this poor woman must be sitting at a great distance from you all. But in spite of it if someone's body rolls by and reaches her, she will be in a mess again. She wanted to know if she could sit apart. I told her, "Who knows, the gods in the heavens may send one to wherever you will go. It is good that someone comes to you. He will come to you wherever you will go. So don't change your place. And what harm is there if someone touches your body?"

The way of women is such that even if God crosses their path they will shrink away from him lest he should touch their body. Their entire body is rid den with complexes. From childhood they are trained and conditioned in a way that they look upon their body as if it is a disease which they have to bear. They don't live in the body; it is just a load they reluctantly carry with them. The body is like a cloak they carry, worrying all the time how to protect it, although there is nothing about it worth protecting. But such petty predilections inhibit us in a big way.

If a person is well educated, he may think... Only today, a gentleman told me that only emotional people, and not the intellectuals, go through such experiences. It is amazing that if a person passes a few grades he becomes an intellectual. If his mother dies, will he or will he not cry for her? Will he or will he not fall in love with someone, because he is an intellectual person? Now that he has done a few

grades and secured a certificate from some university, he will think twice before kissing his beloved, because a few germs may be transferred from one to another. He will consult books and deliberate on the problem before he will decide whether or not he should allow his emotion to affect him. Our intellect has become a kind of disease; it does not have the fragrance that it should have. It could have been our glory, but it has turned out to be a disease.

So one thinks that because he is an intellectual person, such things cannot happen to him; they only happen to those who are emotionally inclined. Why? Is it wrong to be emotional? Whatsoever is significant in life comes through emotion, and not through intellect. Of course, problems of mathematics and ac count keeping and things like this are tackled by the intellect; but nothing of significance.

What is amazing is that even the discoveries of science, which is the greatest intellectual discipline, come through emotion and not through intellect. If someone asked Einstein how he discovered the theory of relativity he would say, "I don't know, it just happened." This is a very religious statement. If Mad am Curie was asked how she discovered radium she would say, "I cannot say how; it just came. It was beyond my power." Any great scientist will say the same thing. He will say, "It hasn't come through my search; it is something beyond me. It comes from the beyond. I am only an instrument, a medium." This is precisely the language of religion.

Emotion has great depths, while intellect is shallow, superficial. Intellect is nothing more than utilitarian. It is like a pilot who goes ahead of the car of the governor when he is going places. Don't take the pilot for the governor. Intellect is nothing more than the pilot who clears the road and controls traffic so the governor's car can pass undisturbed. So the master comes behind the servant. Emotion is the master and intellect the servant. All that is significant and beautiful in life flows from emotion, from feeling. But there are people who take the pilot for the governor and bow down to him. They say, "We are intellectuals, we take the pilot to be the governor." Let them say what they like; even the pilot is laughing up his sleeve.

Some people think it is the weaklings who shake and scream; the strong ones are those who find it difficult to go into it. They don't know, they don't know at all. It is otherwise; it only happens to the strong, while the weaklings stand aside. Because to be in a particular posture for one full hour is possible only for the very strong willed persons, not the weak ones. The weaklings breathe deeply for a minute or two, and then they give up. And it is they who say that it is for the weak, that it is a weakness. They cannot even breathe deeply for an hour; they cannot ask "Who am I?" for ten minutes. Please don't harbor such illusions.

These are just rationalizations, intellectual ways of escaping from meditation. This is how we protect our ego and run away. So we say it only happens to the weak, while we are very strong people. This is an amazing statement. The truth is that everything that is

great and significant in this world is achieved by the strong; the weaklings are good for nothing. And meditation? Meditation calls for the ultimate strength. The so called intellectual will say that only the weak people go through these experiences. And he himself could not do it because the person sitting next to him was crying; because of him he failed. But the man who was crying was not even conscious of it, he was not even aware if someone was watching him and thinking of him. He was completely involved in his own efforts. And involvement with perseverance is a thing of great strength; the weaklings cannot have it.

Therefore don't try to protect your ego for nothing. And don't say you are strong and strong willed and that you are intellectuals and the rest of it. Know this much -- that you cannot do it -- and don't find excuses for not doing, and don't embellish your weakness with good words. If you glorify your weakness, it will become a thing of endearment to you, and then you will miss meditation forever. Simply know that this does not happen to you. If it does not happen, it simply means that you are weak and you lack something. Try to find out and understand your weakness and remedy it. Don't mistake your weakness for strength; don't give it a good name.

A friend came and said that it all seemed hysterical, as if a few persons had attacks of hysteria. He does not know at all what is hidden in the Pacific of life. By calling it hysteria he is only guarding his ego. So he has come to a conclusion that those who shake and shriek are insane people. And he thinks he himself

cannot go through such experiences because he is sane. But if he is right then Buddha was insane and so were Mahavira and Jesus and Socrates and Rumi and Mansoor. But it is far better to join the tribe of these blessed madmen than to remain with the so called sane people. And we are going to join them, because what these madmen have had, the sane ones can never have.

When energy rises with great intensity, it raises a veritable storm within you. It is not insanity. If it is so, we cannot be still and quiet again. And we do become still and quiet after completing these three stages, which means there is nothing hysterical about it. Ask a person in hysteria to relax, to be quiet; he cannot do so; it is simply not in his hands. But whatsoever is happening here is within our control; it happens because we help it to happen, because we cooperate with it. That is why the moment we with draw our cooperation it immediately comes to an end.

There is only one criterion to know sanity from insanity. He who is his own master is sane and he who is not his master is insane. Now this is a very interesting criterion. When I ask those here who are going through such experiences to relax and to be quiet, they immediately do so. But if I ask the so called sane people who are also here, to still and quieten their thoughts, they will say it is not possible to do so -- howsoever they try, they cannot quieten their thoughts. So it is they who are insane, who are mad. What you cannot manage is insanity and what you can manage is sanity, is health.

When you will be able to turn your mind on and off at will, when you will say "No more", and the mind will stop then and there, only then can you think that you are sane, that you are healthy. But the reality is just the contrary. You say "No more" and your mind says, "Say what you may, but I will do what I want to do, I will go where I want to go." You are moving heaven and earth to quieten your thoughts, but they simply don't listen, they go their own way. You are sitting in a temple singing hymns of praise to God and your mind is watching a movie in a cinema house at the same time. No, any amount of your bhajans and prayers cannot stop the mind from watching the movie. It does not give a dime for all your pleadings.

But man is very cunning. He hides his weaknesses behind beautiful words, and feels at ease by denigrating the goodness of others, by calling names. Beware of this. The best thing is not to think of that at all. Who is going through what is very difficult to know. Life is so mysterious that it is better not to think about others. It is enough if you can think and take care of yourself. Think out this much -- whether you are insane, weak or strong -- and only think about yourself. But we always do the contrary, we think about others. This is very wrong.

As I said, letting go of the body leads firstly to a catharsis of the repressed tensions and dissolution of the body blocks and complexes. And secondly, when the body moves by itself -- you don't operate it, rather it operates on its own momentum -- then its separation from you, from the soul becomes clear.

Because when you see that the body is now whirling, that it is now at a standstill, that the hands are shaking -- not that you shake them, rather they shake on their own -- then you know for the first time that your being and your body are different and separate. Then you will also know that it was not you, but your body that became youthful; and again it is not you, but the body that is going to grow old. And if this awareness deepens you will also know that you are not going to die; only the body will die.
When the body spins like a machine, you will know in depth, that the body is really separate from you. This you will know only when you absolutely let go of the body.

And in the third stage we ask: "Who am I?" Even as one knows that he is not the body, even as one knows that he is not the breath, one still does not know who he is. It is a negative knowing that one is not the body, that one is not the breath; it is not positive. What is positive knowing? It is to know who he is, which he has not known yet. So in the third stage we ask: "Who am I?" But who do we ask? We direct this question to ourselves, and to no one else. We are going to fully flood ourselves with this question "Who am I?" The day you will be absolutely filled with this question the answer will come, and it will come from within you. Because it can't be that at your innermost level you don't know who you are. If you are, you also know who you are.

But it is necessary to take the question to that inmost depth. For example, there is water within the earth, and we are thirsty here sitting on the surface of the earth. If we want to quench our thirst it will be necessary to dig a well thirty feet deep where water is available. If we have a question "Who am I?", its answer is lying somewhere thirty feet deep in us. But there are many layers between us and that answer, and these layers have to be removed to reach the answer. So the question "Who am I?" works like a spade. The greater the speed and force with which we ask the question, the deeper we dig the well. But we fail to ask with that speed and force.

Many a time very strange things happen. A friend has been going through an extraordinary experience during the morning meditation for the last two days. And it is worth understanding. He asks the question with all his might, and he works hard. There is nothing lacking in his efforts. And he is also not wanting in his will. But, as I said, the mind has layers upon layers. He asks from the upper layer "Who am I?", and he asks it with such force that he blurts out the question "Who am I?" several times. But in be tween the repetition of this question, another ques tion pops up: "What will it do? What will it do?" suggesting that this asking would not do a thing. Who is asking this second question? You ask "Who am I?" but then who is he who asks "What will it do?" It is another layer of your own mind which says, "This questioning is not going to work, you are uselessly asking it again and again; better keep quiet."

So while one layer of our mind asks "Who am I?" another layer comes out with a retort, "This won't work, better keep quiet."
If your mind remains fragmented, you will not be able to go very deep. That is why I ask you to bring all your energy to asking "Who am I?" so that slowly slowly your entire mind gets involved in it and you ask with total mind "Who am I?" And when only the question will remain, nothing else but the question, it will sink in you like an arrow and the answer will come forth. Then the answer will not be late in coming even by a second.
The answer is within us.
Knowledge is within, but we have never invoked it, we have never provoked it, awakened it. It is ever prepared to wake up. These three stages are meant for this purpose. But these stages are like steps to the temple of meditation; they are on the outside of it. They take you up to the gate and leave you there. Entry through the gate happens in the fourth stage. But one who does not climb these three steps cannot hope to enter the fourth -- the gate. So remember, it is essential that you invest all your energy in tomorrow's meditation, since it will be the last day of the camp. Bring all your energy into these three stages. If you do so, the fourth stage will happen on its own. You will not have to do the fourth, it will happen.
Three you will do, the fourth will happen.

Question 3

A WOMAN ASKS: WITH THE ATTAINMENT OF THE FOURTH WILL THE FIRST THREE STAGES DROP OFF?

Then there is no question. If the fourth stage is attained, then there is no question. Then one will see for himself if anything need be done. If the need is felt he will continue doing it; otherwise it will drop. But even this thing cannot be said beforehand. It cannot be said beforehand, because if we raise this question before the fourth has actually been attained it means that we don't want to do these three stages and so we are trying to escape them. You seem to be rather anxious to get rid of these, and that is why I am not going to say that they will drop. Because if I say it you will not go for them at all, you will drop them right now. They will drop, but it is a matter that should come after the fourth stage has been attained. It should not be raised before.

Our mind deceives us in many ways. When you ask this question you are not aware why you ask it. You ask it with a motive to get rid of these three stages. But if you get rid of these, know well that the fourth stage will never happen. But why this fear of these three stages?

The fear is there. And these stages are meant to wipe out this fear.

The fear is that the body can do anything, and there are things you don't want it to do. But what can it do? You can dance, you can cry, you can shout, you can fall down. But what is the difficulty about it all? You

breathe deeply in the first stage, and in the second you continue breathing and let go of the body. There should be no difficulty whatsoever in breathing deep and fast and letting go of the body. You don't have to make any effort to dance; if you dance, it will impede deep breathing. But if dancing happens on its own, it is okay. Whatsoever happens, just let it.

Our difficulty is that either we do a thing or we resist it; we don't allow anything to happen on its own. We are ready to do anything; we will either dance or prevent it. But we will not let go of anything, we will not allow it to happen spontaneously. Man's whole civilization is suppressive. We have suppressed many things within us, and we are afraid of opening the pandora's box. We are really frightened; we seem to be sitting on a volcano. We are ridden with many many fears; it is not just a question of dancing. The fears are deep rooted.

We have repressed ourselves tremendously, and we also know what is likely to come out of the basements of our minds. The son had wanted to kill his father, and he is afraid that this thought might surface. The husband had thought of strangling his wife, although at the same moment he had said to her that he could not live without her even for a moment. This desire to kill his wife is repressed in his mind, and he fears it can erupt anytime.

Gurdjieff was a mystic and he was one of the most remarkable men of our times. Whenever a person went to him for spiritual guidance, the first thing that he would do was to make him drunk daily for fifteen

days and study him in his drunken state. And unless he studied him in a state of drunkenness he would not initiate him into sadhana or spiritual discipline. He would make him drunk every day so that all his repressed neuroses were uncovered before him and he knew what type of a person he was and what he had repressed in his unconscious. Then only he would suggest the necessary sadhana -- what he called Work -- for him. If the person refused to drink with him for fifteen days, Gurdjieff would immediately ask him to go home. Perhaps no other Master in the world has used drink in this manner. But he was very intelligent and wise, and his understanding of men was very deep and valuable. Because we have repressed too much, there is no end to our repressions. And they are in calculable.

It is because of these repressions that we are afraid; we are afraid of their being exposed. We are afraid lest we should speak out something that we don't want to say, that we don't want others to know. Now if someone has committed theft, it is just possible that when he asks "Who am I?" he might blurt out that he is a thief, a crook, a black-marketeer. So he is afraid of asking the question "Who am I?" And even if he asks it he does it in a faint voice, be cause he knows that he is a thief. He is afraid and so he suppresses the question. He does not want persons sitting by his side to hear it if he blurts out that he is a thief. And he can blurt it out, there is not much difficulty about it. So there are good reasons for us to ask if these three stages can be dropped and if we can do without them.

But no, you will have to go through these stages. They may drop, but only after you have done them thoroughly. And whatsoever comes out from your inside should be allowed free passage; don't impede it. Any amount of filth is hidden there; it will surface and cathart.

The masks that we wear are not our real faces; that is why we are so fear stricken. Now a person has heavily made up his face with cream, greasepaint and powder; he will be very afraid to drop his makeup. If he does so his real face, which is ugly and hideous, will show itself. And he is afraid that others will see his real face. He has taken great pains, standing before a big mirror, to give himself a face-lift. So he is frightened that if he gives it up his face may become so horrible that no further makeup will help him. He will say he can give up anything but not his facade, his makeup. He will try to save it at any cost. All our faces are made up and false; they are not real. And don't think that people who don't use cosmetics don't make up their faces. There are all kinds of makeup, and some makeup is so subtle that it does not need cosmetics.

It is for this reason that you fear, that if you let go of yourself during meditation your mask may fall down exposing your real face, and that someone might see it.

But these fears are dangerous, and they will not allow you to go within. So they have to be dropped.

One last question. A friend asks:

Question 4

WHAT IS SHAKTIPAT OR ENERGY TRANSMISSION? AND IS IT POSSIBLE THAT SOMEONE CAN TRANSMIT DIVINE ENERGY?

No one can do shaktipat, no one can transmit energy; but someone can be a vehicle for such transmission. It is true that no one can do it. And if some body claims that he can do it, he is indulging in sheer deception. No one can do it, and yet in some moment transmission of energy can happen through someone. If that someone is totally empty and surrendered, shaktipat can happen in his presence. He can work as a conductor, as a catalytic agent, but not knowingly. Through him God's infinite energy can enter into another person.

No one can be a catalytic agent knowingly, be cause the first condition to act as conductor is that you should not know it, that you have no ego. Ego disqualifies a person for being a medium for shaktipat. With ego one becomes a non conductor of energy; divine energy cannot flow through him. So if there is a person whose ego is completely wiped out, who is absolutely empty inside and is a total void, who is doing nothing for you, really who does not do a thing -- then through his emptiness, through his void, which acts as a passage, God's energy can certainly reach you. And its speed can be very fast. Remember this when you come here for tomorrow's meditation.

With this I should also give you a couple of in formations for tomorrow.

Shaktipat means that God's energy has descended on you. It: can be possible in two ways. Either it arises from you and joins God's energy or it flows from God and joins you. It is the same thing viewed from two sides; or these are two ways of seeing the same thing. For example, there is a tumbler half filled with water. Someone can say that it is half filled and another can say that it is half empty. And if they are philosophers they can argue it endlessly and come to no conclusion, because both statements are correct. Energy descends from above and it can ascend from below, too. And when the two energies meet, when your latent energy meets with the energy of infinity -- the explosion happens.

This explosion is unpredictable; nor can it be said what this explosion does. And what happens after this explosion, this too cannot be said. Through out history, those who have been blessed with this explosion of energy have been shouting from rooftops: "Come one, come all, and pass through this explosion and see for yourself what it is. Something has happened here which is simply inexpressible, utterly in describable."

Shaktipat means the descent of energy from beyond. It can descend. In fact it descends every day. And this energy chooses for its vehicle a person who is empty in every way, who is utterly egoless. He alone turns into its catalytic agent, just a vehicle and nothing else. But even if a little trace of ego is there, even if he

thinks that he can do it, he ceases to be the conduit. Then energy cannot flow from him.

Now bear in mind two informations for to morrow's meditation, both the morning and midday meditation. Tomorrow is the last day of the camp, and it is going to be full with possibilities. So you have to be filled with tremendous hope and trust when you do tomorrow's meditation.

Firstly, all those who are having some kind of experiences here will do meditation standing. If any thing has been happening to you, even if a little bit has been happening to your body, you will do well to stand up tomorrow and meditate. Because movements in a standing position can be the fastest and the most intense, too. In a standing position the flow of energy is at its highest.

Up to now I did not ask you to stand up because you were lacking in courage even for doing it sitting. Now if you do it standing, the impact of energy on you will be tremendous. As I said that you can burst into a dance, a mad dance, it can really happen when you do it while standing. Since tomorrow will be the last day, and some ten to twenty friends have achieved good depth in meditation, so they in particular will for sure stand up. I am not going to name them; they should do it on their own. And it has to be so right from the beginning of meditation. Of course, one can stand up anytime if he feels like doing so. And remember that you have to allow everything to happen unimpeded.

And a few words for the midday sessions of silent meditation.
When we sit here for silent meditation in the midday tomorrow there should be enough empty space near me. And when you will come to me one by one and sit by me, and when I place my hand on your head, then allow everything that happens to you at that moment. If you scream and your hands and feet tremble or you fall down or rise up, whatever it is, just leave it free, don't resist at all. It will be like what we do in the morning meditation: Let go. So leave enough space near me.
And those who can muster courage will do the morning meditation all standing. Before I will arrive, you should take your positions and stand quietly. And stand erect without taking any support of, say, the tree near you. No support, whatsoever; stand on your own.
You wanted to know about shaktipat. This standing posture will make for a good situation for transmission of energy. A very conducive atmosphere has already come into being here and it can be fully utilized. And since it is going to be the last day of the camp, you should bring your whole will and energy into play tomorrow.

Another friend asks:
Question 5
JUST NOW YOU TALKED ABOUT THE THREE STAGES. CAN YOU EXPLAIN WHAT EFFECTS

THEY HAVE ON THE STATES OF ONE'S BODY, HEART, BRAIN AND MIND?

Effects will be many.

(A VOICE) WILL THEY CAUSE HEART-FAILURE?

It would be fine if the heart fails. Nothing like it. That is what is wanting. Let the heart fail. Howsoever you try to save it, it is going to fail some day. So why save it? Let it go. At least you will have the satisfaction that it failed while it was on its way to God. That is enough.
The friend wants to know what effects the three stages will have on us. They will have many effects. The practice of meditation, the meditation that I teach, will have any number of physiological results. Many physical diseases can disappear, longevity can increase and many chemical changes can take place in the body. Numerous glands of the body that are at the moment as good as dead, can be activated.
We have no idea what the psychologists now say, even the physiologists say, about anger. When one is angry, they say, a particular kind of poison is released in the body. But up to now they have not been able to know what it is that happens in the case of love. As in anger, a special kind of poison is released, so in love a special kind of nectar is released in the body. But because love is a rare phenomenon in our world, a loving man has yet to visit a scientist's lab. That is why he has not been able to detect it. If meditation

has its full impact, the body begins to secrete nectar or ambrosia which symbolizes immortality.
Meditation has really deep chemical effects on the body. Those who go deep into meditation begin to see extraordinary colors, smell uncommon perfumes and hear unheard of sounds. Extraordinary waves of light and sound begin to flow through them. These are all chemical effects of meditation. You will see such fantastic colors as you have never seen. In fact, the whole chemistry of the body undergoes a sea-change. The body begins to perceive, think and understand things in a different way altogether. All the electric circuits of the body change.
Just as a good deal happens at the level of the body, so also a great deal happens at the level of the mind, too. But these are matters of detail, and I will talk to the questioner about it separately.
The possibilities are really great.

Question 6
ANOTHER QUESTION: WHAT IS THE EFFECT OF DEEP BREATHING ON THE BRAIN, THE HEART, ETC?

As soon as you begin deep breathing, the proportion of oxygen and carbon dioxide in the body will change. There is a particular amount of carbon and oxygen in our body; deep breathing will change its ratio. And as soon as this ratio changes, consequent changes take place in the whole body including the brain, the blood and the nervous system. Oxygen and carbon dioxide

in particular proportions form the whole basis of our existence. And a change in their proportions changes everything. But that is a technical thing and the questioner can see me separately later on to discuss it, because everyone may not be interested in it.

Question 7
ANOTHER FRIEND ASKS: IS THIS MATTER OF MEDITATION THE SAME AS AUTOHYPNOSIS?

This meditation agrees with autohypnosis to a large extent, but at the last point it parts company. It is largely linked with hypnosis; its first three stages, except the witnessing part of it, belong to hypnosis as such. The witnessing, which is needed throughout its practice, the awareness on the part of the meditator that breath is in and out, that the body is shaking and spinning, that he is a watcher on the hill -- this witnessing has nothing to do with hypnosis. This is the difference. And the difference is fundamental, basic. But the rest of it is a process of hypnosis.
The process of hypnosis is very significant; linked with witnessing, it becomes meditation. But hypnosis separated from witnessing becomes unconsciousness. You will become unconscious, if you use hypnosis alone. And you will be awakened if you use witnessing with hypnosis. So the difference between the two is vast. But their ways are similar to a great extent; it is only at the end that they part with each other.

Some questions remain to be answered. I will take them up tomorrow evening.

In Search of the Miraculous Vol 1

Chapter #7

Chapter title: Osho Leads Dynamic
5 May 1970 am in

Please go for today's meditation filled with a tremendous amount of hope and will, and know that you are going to make it. Know that as the sun has risen and flooded the earth with light, so your own light will flood you inside. As flowers have bloomed this morning, so will the flowers of bliss bloom within you. One who begins his pilgrimage with full hope reaches his goal, and one who calls with all his thirst attains to God.

Those who can should meditate in a standing position. Friends sitting near those who stand up will do well to move away from them so they are not hurt by someone falling on them. The momentum of action is great when it is done standing; the whole body will begin to dance in ecstasy. Therefore friends sitting close to them should move away, leaving them enough space.
And gather your courage and bring all your energy into today's meditation. Spare nothing.

THE FIRST STAGE

Close your eyes and begin deep breathing. Inhale deeply and exhale deeply, and watch within that a breath came in and another breath went out. Draw a deep breath in and expel a deep breath out... Take a deep breath in and take a deep breath out. Breathe deeply, breathe deeply, breathe deeply. Bring all your energy into it. For ten minutes breathe hard -- in and out. Breathe deeply -- in and out. Breathe deeply, breathe deeply. And exert yourself absolutely.

Breathe deeply, breathe more deeply, breathe still more deeply. And keep watching within; remain a witness to each breath coming in and going out. Breathe deeply, breathe deeply, breathe deeply, and keep observing, keep witnessing. See a breath is com ing in and another going out. And invest all your strength in deep breathing. Breathe deeply, breathe more deeply and breathe still more deeply.

For ten minutes bring all your might into play. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. And keep watching within that a deep breath comes in and another deep breath goes out. And expend all your strength in breathing. Don't save even an iota of it. Exert yourself to the maximum. Deep breathing, deep breathing, deep breathing. Let the body turn into a mass of energy. Let there be nothing but breathing. Let the body turn into electricity. Breathe deeply, more deeply, still more deeply... Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing. No one

should lag behind; so use up all your energy in breath ing. Breathe deeply, breathe deeply...
Now only five minutes are left, so exert your maximum. We shall then enter the second stage. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. Let the body become a machine, a breathing machine. Let there be nothing but breathing. So breathe deeply, breathe more deeply, breathe still more deeply. Bring into play your entire strength, spare nothing... only breathing remains, only breathing. Don't shirk, don't withhold, don't slacken efforts; spare nothing, set in motion your entire power. Bring all your energy into play. Put all your strength into breathing. Bring all your might to deep breathing.
Don't shirk, don't slacken efforts, don't lag behind. Let the whole atmosphere be charged. Do your very best and it will happen. Invest all your energy and you will make it... Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. And exert your maximum.. . See that you don't slacken the momentum. I am now very close to you and asking you to do your very best so that you don't have to say later that you could not make it. So bring all your energy into breathing fast and deep. Bring all your energy. Bring all your energy. And breathe deeply, breathe more deeply, breathe still more deeply, breathe fast and deep. The deeper you breathe the easier it will be to awaken the energy. Then the kundalini begins to rise up. Breathe deeply, breathe deeply, breathe deeply, breathe deeply. Kundalini will

rise up, only you breathe fast and deep. Breathe deeply, breathe deeply, breathe deeply, breathe deeply... Energy will ascend, you just breathe fast and deep. Breathe deeply, breathe deeply, breathe deeply.

Now only two minutes are to go, so go at it with your total strength. Deep breathing, deep breathing, deep breathing, deep breathing. Breathe as deeply as you can. Only two minutes are left, so exert your maximum. Then we will go over to the second stage. Deep breathing, deep breathing... deep breathing... If something is rising within, let it rise... Now the last minute, bring your entire might into it. We then pass to the second stage... Breathe fast and deep... and do it with all your vigor. Breathe with all your strength. Energy is rising within, so don't spare your self. Bring all your energy into play. Breathe deeply, more deeply, still more deeply. Put all your energy into breathing. Hammer your inside with fast and deep breathing, and energy will begin to wake up. Deep breath, deep breath, deep breath, deep breath and deep breath. Now we are going to enter the second stage. So breathe deeply, breathe more deeply and breathe still more deeply. I am telling each one of you directly to invest your total energy into breathing. Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing.

Now on to the second stage.

THE SECOND STAGE

Continue to breathe deeply, and let go of the body. Whatever happens to the body, let it happen. If it cries, let it cry. If it laughs, allow it. If it dances, leave it free to dance. Allow everything that happens to the body. Let go of it. Don't resist. Don't interfere. Leave the body alone... Leave the body alone. Allow everything that happens to the body. Let go of it completely. Allow whatever happens to the bodily limbs; let go of them. Let go of the body. Whatever happens to the body for these ten minutes, let it hap pen unimpeded..aet go of the body. Let go of the body utterly. It will dance. It will jump. Allow every thing that happens to it on its own. If the energy within will rise, the body will express it through dancing, jumping... allow it to do so. Let go of the body absolutely. Let go is the key word.

Let go of the body, and continue to breathe deeply. When inner energy will rise, the body will dance, jump and tremble; allow everything that hap-pens to it. The body will roll on the ground, it will yell and scream; don't resist. Let go. Let go of the body completely so that you see it separate from you. Let go of the body; let go of the body absolutely. Leave the body to itself. Let go of it utterly. Let it be just an instrument of electricity. It is dancing. It is jumping. It is trembling... Let go of it. The body is crying. The body is laughing. Leave it alone to do what it likes. You are separate from the body; let go of the body. Let what happens to it; don't resist. Some friends are resisting, don't do so. Let go. Don't resist in the least. Let it happen what happens to it... The body has to be wholly tired out.

Cooperate with the body. Allow everything that happens to it... The body has to tire itself completely..aet go. Let go totally. Let what happens..aet go. Let go. Don't resist. See that you don't resist. Don't resist at all. Let go. Let go utterly.
Now five minutes remain, so let go of the body wholly. Cooperate with it in whatever happens to it. Whatever the body does, you cooperate with it. Let it laugh if it chooses to. Let it cry if it wants to. Let it dance if it begins to dance. Don't obstruct, don't resist. If it hops let it. Let go. Let go entirely.
(Microphone stops working for a while as the operator left his job and joined the meditation, and Osho had to lead meditation without the help of mike.)
Let go of the body utterly. And allow fully whatever happens to it. Let go with y our whole might. Let go. Now only two minutes are left to go. So let go of the body absolutely... The body is separate from you and you are separate from the body. Allow everything that happens to the body... you are separate from the body. For two minutes leave the body to itself absolutely. Then we go over to the third stage. Let go, let go, let go of the body in every way... Breathe deeply and let go of the body. Let the body be tired out..aet go. Let go. Let go. Breathe deeply and let go of the body... If the body dances let it. Let go of it completely... Bring your entire might to it before we enter the third stage. Let go of the body; let go. Now only a minute remains, so let go of the body utterly. And allow everything that happens to it. For one minute let go absolutely. Let go. Let go. Let the body

shout, cry and laugh. Let go completely..aet the body do what it wants to do... You will see clearly that you are separate and the body is separate. Let go of the body absolutely, and then we go over to the third stage..aet go. Let go... Cooperate with it. Let go of the body and enter the third stage.

THE THIRD STAGE

Ask from within: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" For full ten minutes let the body dance and whirl, let deep breath ing continue and continue asking inside, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Exert yourself fully and ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Go on asking with full strength, "Who am I? Who am I? Who am I?" Go on asking with full strength, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Ask: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask with your entire might, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Bring your entire energy to it and ask, "Who am I? Who am I? Who am I? Who am I?" Put into action your whole energy and ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Now five minutes are in hand, so give of yourself wholly to the question, and then we will relax and rest..aet go of the body and continue asking from within, "Who am I? Who am I?" Exercise your entire might, use your complete strength and ask, "Who am I? Who am I?" Bring your whole energy to it and ask, "Who am I? Who am I?" Exert yourself absolutely and ask, "Who am I? Who am I?" Apply yourself to the maximum and ask, "Who am I? Who am I?"

Now only three minutes remain and then we will rest, so ask with all your vigor, "Who am I? Who am I?" Tire yourself out. Energy is rising within... "Who am I? Who am I? Who am I? Who am I?" Now only two minutes, so ask, "Who am I? Who am I? Who am I?" Go on asking, "Who am I? Who am I? Who am I? Who am I?" Last two minutes, and then we will rest, so put into action your whole strength and ask, "Who am I? Who am I?" Energy is awakening inside, so let the body dance with abandon. Let go and ask, "Who am I? Who am I? Who am I? Who am I? Who am I?" Let the energy within awaken fully and ask, "Who am I? Who am I? Who am I? Who am I? Who am I?" Go utterly mad, and ask, "Who am I? Who am I? Who am I? Who am I?"... Tire yourself out, after which you will relax and rest..."Who am I? Who am I? Who am I?"

Now the last minute, "Who am I?" Let the body dance with abandon, if it wants to..."Who am I? Who am I? Who am I? Who am I?" Before we enter into relaxation, bring your maximum energy into it. Exert yourself to the maximum in this last minute, and ask, "Who am I? Who am I? Who am I? Who am I?" Don't

miss the opportunity; exert yourself to the very maximum..."Who am I? Who am I? Who am I? Who am I? Who am I?" Put in your last drop of energy, and then we enter relaxation, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

THE FOURTH STAGE

That's all, no more. Drop everything. Drop asking, drop deep breathing, stop all activity and keep lying wherever you are. Those who are standing should keep standing. But if someone wants to sit or lie down, he can... Let everything be still and quiet, quiet and empty... Neither ask nor do anything. Just keep lying as if you are dead, as if you are not... The storm has passed, leaving behind inner peace... Everything has been erased... Everything is silent. The storm is gone... so lie and relax, relax for these ten minutes. It is in this silence, in this emptiness that he comes whom we have been seeking... Just keep lying relaxed and quiet... No more deep breathing, no more asking "Who am I?" Doing nothing. Give up everything. If you are standing keep standing. If you have fallen on the ground, remain so. Keep lying if you are already in that position. Be dead for these ten minutes, as if you are no more... The storm is over and there is peace all around. There is silence all over...

It is in this emptiness, in this void that something will happen, some flower will bloom, some stream of peace will sprout forth, music of bliss will be heard. It

is in this very void that God comes. Await him, await, await him... Keep lying, keep lying. Await, await, just await. Everything is exhausted. Everything is empty... Await, await. I am now going to be silent for ten minutes. And for these ten minutes you lie quiet.

As if you are dead, as if you have disappeared. Only emptiness remains. Everything is quiet. Every thing is peaceful. Everything is silent. It is in this silence that God comes... This emptiness is the gate through which he enters us. Await, just await... As if you are dead. As if you have disappeared. The storm is gone leaving behind only peace and tranquility. Await, await, just awaiting...

It is in this very moment that something hap pens. Await silently. Await silently. Everything is empty, void. Await. Await. Await... As if you are no more; but someone within is awake. Everything is empty, void; but inside a light is shining that sees, knows and understands. You are effaced, but some entity within is awake... It is all light inside. Streams of bliss flow within. God is very near. Await. Await... As if you are dead. As if you are no more. As if you have disappeared. As if you are wiped out. Lose yourself the way a drop loses itself in the ocean... Await quietly...

It is in this losing that one wins, one attains. Just await. A quiet and silent light shines within. Inside you a deep bliss shines forth. Within you a river of bliss is going to flow. Just await. Await... Bliss will flow within. Light will descend within. Awaiting, awaiting and awaiting. As if you are no more. As if you are dead.

As if you have disappeared. Everything has turned void.
And it is in this void that you have God's darshan, his vision. It is in this void that you get his glimpse. And it is in this void that you attain to him. Await. Await. Await... See within, someone is arriving. See within, someone is awakened. See with in, some bliss has become manifest -- a bliss that you have never known, that is utterly unfamiliar and un known. See, every fiber of your being is filled with something unearthly. Await. Await...
Now bliss and bliss alone remains. Now light and light alone remains. Peace and peace alone re mains. Await. Just await. In such silent moments he comes. In such silent moments you meet him. Await. Await. Await... He whom you are seeking is very close by. He whom you are searching for is near at hand. Await. Just await. Await silently.
Now slowly come back from the world of bliss. Now slowly, slowly come back from the world of light. Very gently leave the inner world. And open your eyes very slowly and gently. If your eyes don't open then cover them with your palms and then open them gently. No one should hurry though. Those who have fallen down and find it difficult to rise should first breathe deeply and then rise very slowly. Rise up very silently. Without speaking, without any noise. And those standing should sit down very silently, and open their eyes gently. Come back from the world of meditation.
The morning session is over.

In Search of the Miraculous Vol 1

Chapter #8

Chapter title: The Decisive Moment is at Hand
5 May 1970 pm in

As a large number of questions have been received in the last three days I would like today to answer briefly as many of them as possible.

A friend has said that when Vivekananda asked Ramakrishna, "Have you seen God?" Ramakrishna said in answer, "Yes, I have seen God as I see you right now." And the friend wants to know if he can put the same question to me.

Firstly, Vivekananda, while putting the question, did not ask Ramakrishna's permission, he put the question straight. And you are not doing so, you are only wanting to know if you can do so. A Vivekananda is needed to put this question. And remember, Ramakrishna's answer was especially meant for Vivekananda, he would not have given the same answer to anyone else.
In the world of spiritualism all answers are eminently personal, they are meant for the individuals concerned. There the person who answers is, of course, important, but the person who is answered is no less important. The giver is significant, but the re ceiver, who has to understand it, is no less significant.

Any number of people ask me to touch them so they have the same experience of trance as Vivekananda had on being touched by Ramakrishna. But they don't know why thousands of other people, whom Ramakrishna had touched, did not go through the same experience. For this experience which Vivekananda had, Ramakrishna should have only fifty percent credit, the other fifty percent belongs to Vivekananda. It is a fifty fifty business.

And it is not necessary that this experience would have happened if Ramakrishna had touched Vivekananda on any other day. It happened in a particular moment, so the moment is as important. You are not the same person twenty four hours of the day. In the course of twenty four hours you turn into any number of persons, as such. In a special moment... Vivekananda asks, "Have you seen God?" These words are so simple. It seems to us that we under stand what Vivekananda is asking. But no, we don't really understand.

The question "Have you seen God?" is not that simple, though on the face of it it seems that even a grade one student can understand it. "Have you seen God?" is a difficult question indeed. And Ramakrishna is not merely answering Vivekananda's question, he is really responding to Vivekananda's thirst, his passion. The awakened ones don't answer your questions, they respond to your thirst, your passion. Vivekananda with his entire thirst, his whole longing for God had entered the question, and Ramakrishna

is simply responding to the person behind the question.

Of a fine morning, Buddha visited a village and someone asked, "Is there God?" And Buddha said, "No, there is no God." By midday another person came to him and said, "I think there is no God. What have you to say to it?" And Buddha answered, "God is." In the evening a third person said to him, "I don't know if God is or is not. What do you say?" To him Buddha said, "Better keep quiet; say neither yes nor no."

Buddha's disciple, who accompanied him on his tour, was flabbergasted when he heard his master's three different answers to a simple question. So before going to bed in the night he told Buddha, "I was so astounded by your answers that it seems I will go mad. In answer to the same question whether God is or is not you said 'no' in the morning, 'yes' in the noon, and 'neither yes nor no' in the evening."

Buddha said to him, "None of the answers were given to you; they were addressed to the persons concerned, those who had put their questions. They had nothing to do with you. Why did you hear them? How could I have answered you when you had not asked the questions? The day you will bring your question you will have the answer, too." The disciple said, "But nonetheless I have heard the answer."

Buddha then said, "Those answers were meant for others, and they were according to their different needs. The one who saw me in the morning was a believer, a theist, and he wanted that I should confirm

his belief. He does not know whether or not there is God. He just wanted to satisfy his ego that I should also support his belief. He came to have my support, my confirmation. Therefore I said, 'No, there is no God.' Thus I shook him to his roots. He did not know God; if he really knew he would not have come to me. He who knows does not seek confirmation of his knowledge. Even if the whole world denies God, he will say, 'God is; the question of denial simply does not arise.' But this person is still inquiring, searching; he does not know on his own. That is why I had to say no to him. Actually he had stopped searching, and I had to give him a jolt so that he begins searching again. The man who came to me in the noon was a non believer, an atheist; he believed that there is no God. To him I said, 'God is.' He, too, had stopped searching; he also wanted that I should confirm his atheistic belief. But the one who came in the evening was neither a theist nor an atheist. So it was not proper to bind him with any belief, because both yes and no bind. So I told him that if he wanted the true answer, he would better keep quiet and say neither yes nor no. And as far as you are concerned, the question does not arise, because you have yet to ask your question."

Religion is a highly personal matter. It is like love. If, out of love, someone tells something to his beloved, it need not be broadcast in the marketplace. It is an utterly intimate and personal matter. And it loses all its meaning once you carry it to the public. The same way religious truths are highly personal, they are

transmitted to one individual by another; they are not something cast to the winds.
So ask the question, and ask you must, but only when you become a Vivekananda, when you have the same passion and intensity as he had.
But a Vivekananda does not ask for permission, he asks his question straight.
A short while ago I had been to a town where a young man came to me and asked if he should become a sannyasin. I told him, "So long as you feel like consulting others, don't take sannyas; otherwise you will only repent. And why do you drag me into this trouble? It is for you to decide. The day you feel that you cannot postpone it even if the whole world came in your way, should be the day of your initiation into sannyas. Then only sannyas can be fruitful and joyous, not before." He then asked, "And what about you?" I said, "I never consulted anybody. At least in this life I did not have to consult anybody. And if I have to consult at all, I will consult my own inner being. Why consult others? And how can you trust what others say? You cannot rely on others' advice.
Whatsoever you do, you cannot depend on what others advise you to do."
And will it make any difference if I say that God is? Did it make any difference for you when you read it in a book that Ramakrishna told Vivekananda, "I see God more vividly than I see you"? You can write another book saying that you asked me and I said, "Yes, God is. And I see God more clearly than I see you." Will it make a difference? Even if a thousand

books say that God is, it is all useless. Unless the answer that God is comes from your inner being, all answers coming from others will be of no avail. Bor rowed answers won't do. Borrowing can be useful in every other walk of life, but it does not work in the context of God. So why do you ask me? And how will my yes or no help you? If you have to ask at all, ask yourself. And if no answer comes from you, then take it that fate had willed it so. Then wait for it silently; and live without answer, live with non knowing. If you can live with non knowing, then some day the answer will come your way.

And all answers lie within us, if only we know how to ask rightly, if only we know the art of right questioning. And if we don't know the right way of questioning and go about asking the whole world, it will be utterly useless. When a man like Vivekananda asks a question and Ramakrishna answers it, it is not the latter's answer that helps Vivekananda. Vivekananda asks with such intense thirst that Rama krishna's answer does not seem to be Ramakrishna's, but his own, coming from his innermost being. That is why it helps, otherwise it won't. When one asks somebody a question that springs from the very depths of his being, and its urgency is such that one can stake his whole life on it, then the answer received becomes one's own, it ceases to be another's. Then the other is only a mirror for him, reflecting his own answer. If Ramakrishna said, "Yes, God is," it was not really Ramakrishna's answer; he only reflected Vivekananda's inner being. And for this reason it

became an authentic answer, as if he had heard his own echo, the voice of his own innermost being echoed through Ramakrishna. For Vivekananda, Ramakrishna seemed to be nothing more than a mirror.

Vivekananda had put the same question to another person before he went to Ramakrishna. He was Maharshi Devendranath, grandfather of the great poet Rabindranath Tagore. He was called Maharshi Devendranath -- a great seer -- and he used to spend his nights in a boat on the river Ganges and do his sadhana -- spiritual practice -- in seclusion. In the middle of the night, the dark night of the new moon, Vivekananda swam across the river and climbed into his barge, which shook from end to end. Vivekananda pushed open the door which was loosely closed and entered his cabin. It was dark and Devendranath was sitting with his eyes closed in contemplation. Vivekananda caught him by the collar of his coat and shook him. Devandranath was frightened to find a young man, soaking wet, had suddenly entered his cabin in the dead of night. The whole boat was shaking. No sooner had he opened his eyes, Vivekananda shot his question at him, "I am here to ask if there is God." Devendranath first asked him to relax and then he felt hesitant about the young man's question. You can imagine the plight of a man who in the dead of night suddenly encounters an unknown young man coming to his solitary retreat by crossing the river and shooting a question at him, "Is there God?" in a way as if he is pointing a gun at him. So he

said, "Just wait a little and relax. And first let me know who you are and what brings you here. What is the matter?" And immediately Vivekananda loosened his grip on his collar, left the cabin and plunged into the river again. When the maharshi shouted at him, "Listen, young man," Vivekananda shouted back, "Your hesitation has said everything, and now I go."

The hesitation had really said everything. Devendranath hesitated so much that he side tracked the real question "whether God is or is not". Later on he admitted that he was really nonplussed because never before had he been confronted with this question in such an outlandish manner. In public meetings and in temples and mosques people had asked him questions about God and religion and he had explained to them what the Vedas, the Upanishads and the Gita had said about it. So it was natural that he was taken aback by Vivekananda's manner of asking. He confessed subsequently that he was really in a quandary, he could not think out anything when the young man had shot the question at him. And he also said that, "When the young man had gone I knew for the first time through my hesitation that I had no answer."

So ask you must, but only when you are pre pared for it. Come to me when you are ready to ask the question and take the answer. Because the matter will not rest with question answer alone. After Rama krishna had answered him, Vivekananda ceased to be what he was before he had put the question. He had gone to him as Narendranath and after

Ramakrishna's answer he turned into Vivekananda. Ask you must, but then you will have to be prepared for such a radical change, a transformation of your whole life. And you can have the answer. But remember, Narendranath did not return home as Narendranath, because when Ramakrishna said, "God is, and I see him more clearly than I see you; for once I can say that you are not real, but I cannot say so in regard to God," Vivekananda did not say, "Yes sir, your answer is fine, and I am going to quote you in my answer paper." He simply could not go back home as he was; that answer finished him as he was; Narendranath was finished.

You can have the answer; I will have no difficulty whatsoever in giving you the answer. But it is you who will be in difficulty indeed. So come when you feel so passionately about it. And it would be beautiful if you come in an outlandish manner, in the dead of night and grab me by my collar. But remember, by the time you will grab me by my collar, you will already be in my net, and then you cannot run away. It is not a scholarly discussion where the matter ends up with questions and answers. That is nothing. It is a matter of life and death; you will have to stake your life itself.

Question 1

ANOTHER FRIEND ASKS: WHEN WE SOW A SEED, IT TAKES TIME TO SPROUT. AND YOU SAY THAT MAN IS A SEED, SEED OF GODHOOD, AND THAT HE CAN SPROUT INTO GODHOOD THIS

VERY MOMENT, INSTANTLY. WILL YOU PLEASE EXPLAIN THIS SEEMING CONTRADICTION?

Certainly I say it. When we sow a seed, it takes time to turn into a sprout. But really it does not take time to sprout, it takes time only to disintegrate and dissolve as a seed. Sprouting happens in a moment; the seed explodes into a sprout. But it takes time, of course, for the seed to disintegrate and dissolve as seed. So I don't say that you cannot take time to disintegrate as an ego, but I do say that God never takes time, he comes in in a moment. For instance, if we boil water, it takes time to reach the boiling point, to get boiled to the extent of hundred degrees. But once water touches the boiling point, it turns into steam in no time. It is a leap; as soon as water reaches the boil ing point, it takes a leap; it disappears as water and becomes steam. It is not that water will turn into vapor gradually, piece by piece; no, it turns into vapor in a sweep, in a jump. Of course, water takes time in reaching the boiling point. It is still water until it touches the point of no return -- the hundredth degree. Even at ninety nine degrees it remains in the form of water.

God is an explosion -- a leap. He is the exploding point. Until you reach that point, you remain a man, even if your efforts, like water, have reached ninety nine degrees. When you reach the boiling point, you will turn into God. Where you end, God begins.

So I say, it can happen this very moment. What do I mean by this moment? It means that if we are

prepared to go to the boiling point, it can happen in a moment. Is it not already a long time since we have been in the cauldron? For lives and lives we have been trying to get heated in the divine way, and we have failed to reach the hundredth degree. What more time do you need? Have you not taken enough time? No, we have already spent enough time; but we don't know the art of heating and reaching the boiling point. Even when we reach the ninety ninth degree, we immediately turn back and begin to cool down, because we are afraid of the hundredth degree. I noticed it during meditation how many of you turned back after reaching the ninety ninth degree.

It is amazing how trifling things make you turn back. It seems you were intent on turning back. It is like a man boards a railway train for going to Bombay, and finds two persons talking with each other in a loud voice and he gives up his journey and returns home on the plea that two people's loud talk disturbed him and he failed to get to Bombay. It is obvious that this man did not want to get to Bombay, since such disturbances are unavoidable in a journey like this. If one has to get to Bombay he goes in spite of such petty disturbances; he never gives up his journey. Rather the disturbances on the way spur him to move quickly so he does not have to listen to useless chatterings.

But one gives up meditation for very trivial reasons. He gives up because someone pushed him a little, or touched his body or someone fell on the ground and started crying. It seems as if he was want ing to give

up and so was waiting for any excuse to depress his enthusiasm. Even a small shout becomes a big excuse for him to stop further meditation. What has a shout to do with you? And he does not know what he is losing, what he is paying for those trifling excuses. And he also does not know what he is saying.

A little while ago a friend met me on the road and said, "Please ask these people here not to get so much excited, ask them to play it on a lower key, otherwise an explosive situation may be created. Two persons while meditating, went all naked." He said it rather lovingly: that some people were upset because two persons had shed their clothes, and so I should restrain them.

Every one is naked behind his clothes and no one gets upset about it. Inside our clothes all of us are naked and no one is disturbed. But everyone is disturbed because two persons shed their clothes during meditation. It is a great irony. It would be understandable if someone had disrobed you and you got upset. But why are you upset about someone shedding his own clothes? It was okay to be upset if someone had robbed you of your clothes, although that too would be meaningless. Jesus has said, "If someone deprives you of your coat, give him your shirt too. Maybe, he could not take more because of his shyness." His protest was justified if someone had removed his coat. But why should he lose his head if someone takes off his own coat? It seems that he was just waiting for an opportunity when someone

took off his coat and he slackened his efforts and put all the blame on him.

It is amazing how somebody going naked should disturb your meditation, unless you are closely watching him doing so. Were you meditating or what? In fact, you should not know who sheds his clothes and what is happening around you. You have to do your meditation and remain confined to yourself. Or should you be interested in what others do? Are you a washerman or a tailor that you take so much interest in others' clothes? Your worries are baseless and meaningless.

And one who sheds his clothes... just think of it. You will know it if you are asked to strip yourself of your clothes. Then you will know that one had some great reasons for shedding his clothes; something must have happened to him to do so. Perhaps you will not do it even if one offers you a hundred thousand rupees in reward. And this person has shed his clothes without any such offer, and you are unnecessarily upset. Some strong reason must have arisen which prompted him to do so. We have not yet learned to see and understand life with sympathy and care.

When Mahavira shed his clothes for the first time, he was received with bricks and rocks. And now he is worshipped. And those who worship him are selling clothes all over. The followers of Mahavira are all cloth merchants. This is so strange. And it must have been these very people who had hurled rocks on him. And to atone for it they are now selling clothes so that

no one is driven to be naked. Cloth merchants are followers of Mahavira who himself lived naked. When he shed his clothes, he was driven out of village after village. Not one village gave him shelter. Wherever he went, he was chased away because he was naked. And now he is adorned and worshipped -- he who was refused shelter -- not only in a village or an inn, he was not allowed to take shelter even in a cremation ground which lay outside the village and where dead bodies were burned. Wild dogs were let loose on him so that he did not come near a village. What was it that troubled the people? Nothing except that Mahavira had discarded his clothes.

It is amazing that merely discarding of clothes on the part of one should... What can be the reason? What is the fear behind it? The fear is really terrible. We are so naked inside, we are so utterly degraded and poor in our beings, that the sight of a naked mall -- nakedness is closely associated with poverty and squalor -- reminds us of our own inner degradation and poverty. There is no other reason than this.

And remember, nudity is one thing and naked ness quite another. Looking at Mahavira no one can say that he is naked, he looks so beautiful. And so far as we are concerned we look naked and ugly even in the best of our garments.

Did you watch carefully those persons who shed their clothes during meditation? You dared not, al though you must have stolen a glance at them now and then, otherwise you would not have been upset about it and thought of an explosive situation arising out of it. The

same friend wrote to me that women are especially disturbed about this matter. What does it mean? Are they here just to watch if someone sheds his clothes? They were here to meditate; instead they were stealthily observing others. They gave up self remembering, they ceased to observe themselves and instead they busied themselves with prying and snooping on the naked persons. Then the situation is bound to be explosive. Who asked you to keep an eye on them? You had your eyes closed. How did it matter if someone was naked? So far as the naked person was concerned, he did not watch you at all. If a naked on had come to me and complained that the presence of women was very embarrassing to him, it could be understandable. It is strange that women found themselves in an explosive state because of him. Your mind would have been gladdened if only you had seen him carefully. Then you would have known how simple and innocent it was. There was so much to gain; your mind would have felt light and unburdened. It would have made a great difference for you. But it seems we are determined to shun all that is really gainful. And perhaps we long to court a disaster. And there is no end to our mad beliefs and concepts.

A time comes in the course of meditation, and it comes irresistibly to some, when they must shed their clothes. And they shed their clothes with my permission. So if you want to explode, you had better explode on me. Everyone who bared their bodies here had obtained my permission. I had okayed their

action. They came to me and said that in the course of meditation they felt that if they did not shed their clothes something within them would be blocked. And I asked them to go ahead without clothes. And it is a thing that should concern them, not you. So why are you worried about it? And if anyone has berated them for this, he has done a very wrong thing. You have no right to do so.

You should understand that there comes a moment of innocence when many things become hindrances for the innocent mind. Clothes comprise one of the strongest inhibitions of man; they make for the deepest of taboos. They represent one of man's oldest and deeply ingrained customs. And a moment comes in our social life when our garments become the sym bol of our whole civilization. But it is equally true that a moment comes for some, not for all, when they feel like unnecessary weight on the mind.

Buddha wore clothes all his life, and so did Jesus. But Mahavira discarded them. And there happened a woman who dared, like Mahavira, although women in the times of Mahavira could not dare. Mahavira had a very large number of female disciples, they were more numerous than his male disciples. Among his disciples were only ten thousand men and as many as forty thousand women. But not one of his female disciples could gather courage to shed clothes. That is why Mahavira had to say that these women would have to be born again, because unless they take a male in carnation they would not attain to moksha or liberation. Because one who is afraid of shedding

clothes will be much too afraid of shedding the body. Therefore Mahavira had to lay down a law that freedom is not possible through female incarnation; a woman has to take a male incarnation for this purpose. There was no other reason for this law.

But there have been brave women too: one such was Lalla of Kashmir. If Mahavira had met Lalla he would not have laid down such a principle. Lalla of Kashmir was exactly like Mahavira; if you ask a Kashmiri about her he will say, "We of Kashmir know only two names: Allah and Lalla; only two names." Lalla lived naked, and the whole of Kashmir adored and loved her. In her nudity people saw for the first time a beauty and innocence that were simply extraordinary. She radiated the innocence and joy of a child. If Mahavira had seen her, he would have been saved of a blemish that sticks to him. There is a blemish on Mahavira, and it is that he said freedom is not possible through female incarnation. But Mahavira is not responsible for it, it is really those women around him who should take the blame. Having seen them he said, "How can women drop their attachment to body if their attachment to clothes is so strong? Their clinging to their outer garment is so strong that they could not be expected to get rid of their clinging to the inner garment which is the body."

I don't ask you to shed your clothes, but if some one does it there is no reason whatsoever to prohibit him. If even in a meditation camp we cannot allow this much freedom -- that one can be free to this extent, if he wills so, then it will be impossible to find this free

dom anywhere else in the world. And a meditation camp is meant for seekers, not for spectators. Here as long as one does not come in the way of another, he is entitled to his absolute freedom. If someone trespasses on your freedom, trouble begins, and you have a cause for complaint. If someone becomes naked and knocks you, if he hurts you, there is every reason to restrain him. But so long as he is doing something with himself, doing his own thing, you are nobody to meddle in his affairs and you have no right to raise any objections.

What we treat as disturbances for meditation is very amusing. If someone is naked, meditation of many others is spoiled. It is no good trying to save a lame meditation, a weak and feeble meditation like this. What is its worth? This much, that if one had not shed his clothes you would have done it. But it is not possible. No, you have to get rid of such petty matters, exceedingly petty matters. Sadhana or spiritual pursuits is a matter of greatest courage. Here we have to uncover ourselves layer by layer, as we peel an onion. In its deepest sense sadhana is encountering one's innermost nudity. It is not necessary to shed clothes, but for some, a situation can arise sometimes when it will be necessary to do so. And remember that you cannot think of this situation from outside; neither you have a right to judge if it is right or not right, nor to speculate about it. Who are you to do so? How do you come into this matter? And how can you know it? Do you think people who drove Mahavira out of their villages were

wicked people? No, they were as civilized and cultured as you are and, like you, they thought that since he was naked he had no place amongst them.

But it is unfortunate that every time we repeat the same mistakes. The friend who met me in the street said with love and sympathy that I should restrain these people from going naked, otherwise attendance at our meditation in Bombay will sharply fall. Let it fall; let not a single person come! There is no need at all for wrong people to come to meditation. For me it will not make a difference if only one person turns up. The same friend also said that women would wholly keep away; not one of them will attend the camp. Let them keep away. Who tells them to attend the camp? It is for them to decide, and decide for themselves. And if they choose to attend, they can do so on my conditions. The camp cannot be held on their conditions. And the day I will hold the camp on your terms, it would be well if you don't attend it at all. Then I will have no use whatsoever for you.

The meditation camp will be run on my terms. I do not come for you, nor can I conduct myself according to your wishes. You cannot dictate and direct me. Gurus, Masters who are no more, become popular after they are dead and gone for the very reason that you can manage and manipulate them as you like, they cannot do a thing. But if the Master is alive, he is bound to be difficult for you. That is why an alive Mahavira is beaten and a dead Mahavira is worshipped all the world over. The living Master is

troublesome, because you cannot shackle him, you cannot control him.
In my eyes no other reasons for your coming have any validity except one. And who comes and who does not come is of no consequence to me. i want that whosoever comes should come with full understanding as to why he comes and for what.

Question 2
A FRIEND HAS ASKED: WOULD YOU PLEASE EXPLAIN FULLY WHAT IS SAHAJA YOGA -- EFFORTLESS, NATURAL AND SPONTANEOUS YOGA?

Sahaja yoga is the most difficult of the yogas, because there is nothing more difficult than to be sahaja -- effortless, natural and spontaneous. What is the meaning of sahaja? Sahaja means: let whatever happens happen, don't resist it. Now a person has become naked; this can be natural and easy for him to be so. But in reality it has become so difficult. To be sahaja means to flow like air and water, and not to allow the intellect to come in the way of whatever is happening.
As soon as the intellect comes in the way, as soon as it interferes, we cease to be sahaja, natural, and begin to be asahaja, unnatural. As soon as we decide what should be and what should not be, we immediately begin to be unnatural. And we become natural when we accept that which happens, that which is.

So the first thing to understand is that sahaja yoga is the most difficult yoga. Don't think that it is very easy as the term suggests. There is a misconception that sahaja yoga is an easy way of sadhana or spiritual discipline. People quote Kabir: "Sadho, sahaj samadhi bhali; O seeker, natural ecstasy is the best." Of course, it is the best, but it is also very difficult. Because nothing is more difficult for man than to be natural. Man has become so unnatural, he has traveled such a long way from being natural that now it is so easy for him to be unnatural and very difficult to be natural.

But then we have to understand a few things in this context, because what I am teaching is sahaja yoga itself.

To impose doctrines and dogmas on life is to pervert life. But we all do it; we all impose doctrines and ideals on ourselves. Someone is violent and he is trying to be non violent. Someone is angry and he is trying to be peaceful. Someone is cruel and he is trying to be kind. The thief is trying to be generous, and the wicked to be saintly. This is the way we all are; we are always trying to impose something on what we are. But what is the result?

We not only fail when we fail in this endeavor, we fail even when we succeed as such. Because how soever he may try, a thief cannot be generous; he can of course give to charity and he can have the illusion of being generous; but a thiefs mind will find ways to thieve through charity.

I have heard that sage Eknath once went on a pilgrimage. When he was about to leave his village a thief of his place expressed his desire to accompany him on his pilgrimage. He said since he had sinned a lot he would like to wash his sins off by taking a dip in the sacred river Ganges. Eknath said, "I have no objection to your accompanying me, because all those who are going with me are thieves of various kinds, but there is a difficulty. These other thieves say that I should not take you along because they are afraid you will steal their things and put them into troubles. So you can come along on the firm condition that you will not indulge in stealing while on pilgrimage." He said, "I swear, I will not steal during the pilgrimage -- from start to end."

When the journey began the thief joined Eknath's party of pilgrims, who were all thieves. They were thieves of various kinds. All thieves are not of the same kind. One kind of thief functions as a magistrate and another kind of thief functions in another way. All kinds of thieves, including this thief, had gone on pilgrimage.

When the journey began, the poor thief felt very uncomfortable. His old habit of being a thief and his promise to Eknath put him into trouble. He passed the daytime, but his nights were difficult. When other pilgrims were asleep he felt restless, because this was his business time. Somehow he passed a day or two, but on the third he said to himself, "I am afraid this pilgrimage will finish me, since it is a matter of months. How can I endure this long? And the biggest

danger is that I might forget my craft if I abstain from stealing these long months. If so, what will I do when I return home? The pilgrimage is going to end; it cannot be lifelong."

So the trouble started with the third night. It was a kind of orderly and religious trouble. He stole, but in a style that was altogether new and different. He took out things from one pilgrim's bag and put them in another's; he did not take anything for himself.

The following morning the rest of the pilgrims were upset. Each one of them had lost something which was subsequently found in somebody else's bag. There were fifty to a hundred pilgrims -- quite a large number -- and it was difficult to locate things. Everyone was puzzled, they could not know what it was all about. Things did not disappear; but they had all changed places. Then it occurred to Eknath that it may be the doing of the same thief who had turned pilgrim. So he kept vigil one night. After midnight he saw the same thief leave his bed and remove things from one bag to another. Eknath got hold of him and asked, "Hey, what are you doing?" The man said, "I know I am under oath that I shall not steal, and I stand by my oath. I do not steal things, I only change their places. I don't take a thing for myself; I just re move it from one bag and put it into another. And this certainly did not form part of my pledge to you."

Eknath used to say later on that howsoever a thief may try to change, it makes no difference.

All the unnaturalness of our life is this -- that we are always trying to be different from what we actually

are. No, sahaja yoga will say, do not try to be other than what you are; know what you are and live it. If you are a thief know that you are a thief and live the life of a thief fully. This is very arduous, because even a thief feels gratified to think that he is trying to get rid of thieving. He does not rid himself of it really, but he feels relieved to think that although he is a thief today he will cease to be a thief tomorrow. Even the ego of a thief derives gratification from the thought that although he is compelled by circumstances to steal, a day will soon arrive when he will be a philanthropist, and not a thief. So in the hope of tomorrow he conveniently steals today.

Sahaja yoga says that if you are a thief then know that you are a thief and steal knowing it, but not with the hope that tomorrow you will cease to be a thief. And if we know rightly what we actually are, if we accept ourselves as we are and actually live with it, then a revolution can happen right today. If a thief is fully aware that he is a thief he cannot remain a thief for long. In fact, it is his device to continue to be a thief that he says that he is not really a thief, circumstances have compelled him to be a thief, and in better conditions in the future he will not be a thief again. This idea or ideal makes it convenient for him to be a thief; he steals and yet remains a non thief. Another person says that he is not violent, it is circumstances that have forced him to be violent. Someone else says that he lost his temper because the other person insulted him, otherwise he is not an angry man; he was forced to be angry. He even asks

for forgiveness; he says, "Forgive me, my brother, I wonder how I used those four letter words against you. I am not really a haughty person." Thus his pride, his ego is restored. In fact, all repentances are ways to restore the ego. The angry person saves his ego by asking for forgiveness.

Sahaja yoga says: Know that you are what you are, and don't try to move away from it even by an inch; don't try to be different from it in the slightest way. And the moment you become fully aware of its sin, its pain, its misery, its agony, its hellfire, you will immediately jump out of it and you will be free of it in no time; you will have to be out of it totally. If a thief fully knows himself to be a thief and does not entertain in his mind even the slightest thought that he will ever cease to be a thief; if he knows that he is a thief today and he will be a greater thief tomorrow, because in twenty-four hours his habit will be further strengthened; if he accepts his destiny as a thief fully and with full understanding, do you think he can remain a thief even for a moment? This awareness that he is a thief will sink into his heart like a bullet and it will be simply impossible for him to live with this condition even for a moment. In that very moment a revolution will happen, a mutation will take place.

But we are very clever, and we have our own clever devices. We are thieves and we dream of be coming philanthropists, and this is how these dreams help us to remain thieves everlastingly. Actually our dreams work like buffers that are there between two bogies of a railcar to absorb the shocks of movement. The

buffers absorb the shocks and the passengers are protected from their hurts. Or dreams are like a shock absorber in a motorcar. As the car runs along a bumpy road, it absorbs the shocks and the gentleman in the car is saved from their hurt and discomfort. Similarly doctrines and principles work as buffers and shock absorbers in our life. I am a thief and I hold to the ideal of non-stealing. I am violent and I have non violence as my motto; I say non-violence is the highest of religion. This ideal is my buffer, it helps me to remain violent. Because whenever I will be confronted with the fact of my violence, I will say to myself, "What violence? I am a believer in nonviolence; non violence is the highest religion for me. If I deviate from it sometimes, it is because I am weak; but I am going to attain to my ideal tomorrow or the day after. And even if I fail in this life, I am going to make it in the next. But non violence remains my guiding star."

Maybe, I carry the flag of non violence all over the world, and continue to be violent within. The flag is an aid to my violence.

Wherever you come across a sticker saying non violence is of the highest, know it for sure that a violent person is around. There can be no other reason for a sign or a flag of non violence; it always comes with violent people. Non violence is a shield to hide violence and perpetuate it. Man has all sorts of devices, and only devices, so much so that he has lost himself in their crowd.

To be sahaja, to be natural means: that which is, is: now there is no way to walk out of it; I have to live it; and I am going to live it, to be it.

But this being and living with what is, is so painful that it is nearly impossible. Do you know what you will do if you are hurled in hell? You will find to your surprise that only with the help of your dreams can you live in hell. You will close your eyes and bury yourself with dreaming and dreaming. Have you fasted on a day? Then you know how you had to pass your day dreaming about food and food alone. Dreams about food help you to get through your fasting. If you stop dreaming you will have to terminate your fast immediately. But the dream that you are going to eat well the next morning sustains you through the fast.

I remember a professor who was my colleague in the university. We were together for a long time. Having been with him for some length of time I noticed that once in a while he would suddenly start talking about sweets. I was puzzled to see that he talked about sweets only occasionally, and then I observed him carefully and found out that it was Saturdays when he indulged in his talk about sweets.

One Saturday, when he came to the university, I told him that I was certain that he would talk of sweets that day. He was startled and said, "Why do you say so?" Then I told him, "For the past two months I have kept a record about you which says that every Saturday you invariably bring sweets into our conversations. Is it that you fast on Saturdays?" The professor was

again startled and he blurted out, "But who told you about it?"
I then told him, "There was no need for anyone to tell me about it; it is my own finding."
He said, "It is true that I fast on Saturdays, but how could you know it?" Explaining it I said, "I think that a normally healthy person who eats and drinks well should not talk about food the way you do on Saturdays. And I know that you eat well, and yet on Saturdays you unfailingly talk about delicacies under one pretext or another." "You have got it right," he admitted. "On Saturdays I think mostly about food; really I keep planning the whole day what I am going to eat the next day. This is how I pass my day of fasting. On Saturdays I fast."
I then suggested that he should some day fast without thinking of food, he should only fast. And he said, "This is not possible; then the fast will have to be given up. It is with the help of these thoughts of food that I am able to pass my time of fasting. Hope of tomorrow makes me go through today's fasting; otherwise it would be impossible."
A violent person continues to be violent in the hope that he will be non violent someday. An angry person continues to be angry in the hope that he will be kindly and compassionate in the future. A thief continues to be a thief hoping that he will be generous later on. A sinner remains a sinner hoping that he will be virtuous the next day. These hopes are very irreligious. Be finished with them. What is, is. Know

this what is and live with it. That which is, is a fact; live with that fact. Live with the facticity of your life.

But to live with the fact is very arduous, hard and painful. It hurts the mind very much to think that I am not a good man. So a sexual person reads books on brahmacharya, celibacy; that is how he puts up with his sexuality. He is burning with sexual desires, and he reads books about celibacy and believes that he is a seeker of celibacy. This book on brahmacharya helps him to continue to be sexual. He says that only this day he is indulging in sex, from the next day he will be firm in his vow of celibacy. So it is not that bad, he rationalizes.

Once I happened to be a guest in a family. The old man of the family told me that he had been thrice initiated into brahmacharya by a certain monk. I was surprised to hear it, and I said to him, "It is enough that one takes the vow of celibacy once. How come you had to take it thrice?" He asked me with a sense of uneasiness, "What do you mean to say? I have spoken to several friends about it and they all complimented me for doing it thrice. No one questioned my action except you." I again said, "The vow of celibacy can be taken only once. How is it that you had to take it thrice?" He said that because he failed to keep his vow, he had to take it twice and again a third time. And when I asked, "What about the fourth time?" he said, "By that time I had no courage left; I had lost self confidence."

By the time the old man was finished with his vows he had reached the age of sixty. He carried on his sexuality with the help of his vows of brahmacharya.

We are a very strange people. This is the asahaja yoga, unnatural yoga, that we practice. We are sexual and we read books on brahmacharya. The book of brahmacharya works as a buffer in relation to our sexuality. Reading it, we say to ourselves privately, "Who says I am sexual? Since I read books on celibacy, which is my ideal, I am really a celibate. If I indulge a little bit in sex at present, it is because of my weakness, be cause of my past karmas or maybe because the right time has not arrived. But it will soon pass away." This is how sex and celibacy go together; celibacy serves as a shock absorber and the drive of sex goes comfortably on and on.

This is a very unnatural state of things. To return to the natural state you will have to remove the buffer and the shock absorber altogether. If there are potholes on the road, you have to know them. Drive your car without the buffer or the shock absorber. Then the very first pothole will kill you, will smash your bones, and you will come out of the car and tell it goodbye. Then you will not drive that car again. Re move the spring from the car and then drive it. The very first encounter with a boulder will knock you out and you will bid goodbye to the car. And you will not use that car a second time. But the shock-absorber fitted at the bottom of the car does not allow you to go through that suffering.

Sahaja yoga means: what is, is; be it. Don't try to be unnatural. Know that which is, accept it and live with it. Then a revolution is certain. He who accepts what is and lives it is bound to change. Then there is no way to pass sixty years in sex and sexuality in spite of vows of celibacy. Vows are the ways of sexuality. If I have insulted you in my anger and I don't apologize for it, on the contrary I go to you and say that it is the way I am, I am a wrong kind of man who is easily given to anger..."I may do it again, so why should I apologize? And you should know it well if you want to continue to be my friend"... Do you think my friendship will live? All my friends will fall away, all my relationships will be on the rocks and I will be left to live with my anger alone. Then anger will be my only friend; no one will be around me to bear with my anger. Then I will have to live with my anger alone and totally. Will I be able to live it? No, I will jump out of it, saying "What madness it is!"

But we have our own devices. A husband quarrels with his wife in the morning and calls her a bitch and dashes to his office. He returns in the afternoon with ice creams and a silk sari to cajole her. And the wife thinks that he is again the same old loving husband. The husband, through repentance, restores his relationship with his wife, he returns to where the tie had given way. And with ice cream and the silk sari in her hand the woman will become the good old wife once more. But the story will repeat itself in the evening the way it had happened in the morning. And in the night the husband will again go on his knees

and ask for the wife's forgiveness. And the next morning is not going to be different. The same story repeats day in and day out, month in and month out, year in and year out. Thus it runs through the whole life.

Neither the husband nor the wife is prepared to know their fact, their truth. They are not prepared to face the reality, the dishonesty and deceit involved in their day to day life. Without ever examining it for a moment they continue to deceive each other. And like this couple, we all continue to deceive one another all our lives. And what is worse, we not only deceive others we also deceive ourselves.

Sahaja yoga means: don't deceive yourself. Know and accept yourself exactly as you are and how you are without any reservations. If you do so, mutation will happen instantly. Mutation happens simultaneously with understanding and acceptance. Then you will not have to wait for it. Will one wait till tomorrow if his house is on fire and he knows it? He will get out of his house in a split second. The day we fully see our life as it is -- and it is a house on fire -- the moment of mutation arrives. But we have our own deceptive ways. The house is on fire and we have decorated its interior with flowers. Our hands are in chains and we have coated the chains with gold, and so while we see the glitter of gold we fail to see the chains. We are full of illnesses and wounds, but we have covered our wounds with colorful bandages, and we see the colors and not the wounds behind them.

This deception is so deep and vast that we spend our lifetime in it and the moment of mutation does not come. We go on postponing that moment. Death comes, but not the moment that had been postponed. We die, but we do not change; we are simply incapable of changing.

The change, the mutation can happen any moment really. Sahaja yoga says: live with what is, and you will be transformed. You don't have to make efforts to change; truth changes. Jesus says, "Truth liberates." But we don't know the truth. We live in lies, we live in untruths; but we decorate our untruths before we live with them. And untruth binds, while truth liberates. Even the most painful truth is better than the most pleasant lie. The pleasant untruth is really dangerous. It will bind you; it will be your bond age. And even the painful truth is liberating, even its pain is liberating. So live with the painful truth, and don't harbor lies however pleasant they may be. This is the whole of sahaja yoga.

This is the whole of sahaja yoga. And then comes samadhi, ecstasy or awakening, or whatsoever you call it. You will not have to seek samadhi; it will come on its own.

Cry when you want to cry, and laugh when you want to laugh, and know that it is happening.

I have heard that in Japan a Master died and thousands of people gathered to attend his funeral; he was so much famous. But he had a disciple who was more famous than he. And when the people came they saw that this famous disciple of his was sitting in

the open and crying bitterly. They said to him, We are astounded to see you crying, because we thought that you are one of the enlightened ones. Why should you weep?" The disciple said, "You fools, I am not going to stop crying because you say I am enlightened. Crying is a different thing altogether. Keep your enlightenment to yourself; I don't want it." Then the visitors said, "But what will people say? If you can't stop crying then go inside; don't cry in public. Otherwise it will give rise to a scandal. We believe that you have attained to a state of perfect equilibrium, a state of ultimate knowledge. We believed that you are one of the wisest ones, and that nothing can affect you -- neither happiness nor sorrow."

Then the disciple said, "You got it all wrong. It was before enlightenment that very few things affected me, because my sensitivity was dull and I was invulnerable and hard headed. Now everything affects me from end to end, so I will cry to my heart's content. I don't care for what you say, for your enlightenment. Throw it out the window."

But as the devotees do, they continued to persuade him and said, "Think of the disgrace that it will cause. So even if you have to weep, do it privately, secretly; otherwise malicious gossips will go round the country." One of the devotees challenged, "You always said that the soul is immortal, then why do you bewail?"

Then the sage said, "Who cries for the soul? I am crying for the body of my Master; I am not crying for

the soul which is everlasting and eternal. The body, too, that has broken away from my Master was lovely and lovable, and it is now not going to return to this earth again. The temple in which the soul of the Master resided was not less adorable, and it will not happen a second time. I am crying for that body." And when the devotee again challenged, "So you cry for the body!" the chief disciple said, "Are you going to impose conditions on crying? Will you not allow me to cry?"

Only a true mind, a mind that is authentic, a mind that lives in truth, can be a free mind. A true mind is an authentic mind which means cry when you want to cry and laugh when you want to laugh. If you have to be angry be totally authentic in your anger. If you are angry then become anger itself so that you and all around you know what anger is. That anger will be liberating; it will free you all at once. Instead of being angry for a lifetime, bit by bit in a lukewarm way, be angry once for all, so that it burns you and burns others around you and you know what it is all about. Ordinarily our anger is so lukewarm, so tepid, so inauthentic that we don't know what real and authentic anger is. We are partly angry and partly not angry; we are angry in fragments; and that is what makes it in authentic. Our life's journey is such that we take a step forward and another step back; so we go nowhere, we remain stationary and stagnant. There is really no journey; we only stagnate and vegetate.

Sahaja yoga says: whatever there is in life, accept it, know it and live it. From this acceptance, from this

knowing and living will come what we call mutation or transformation. And this mutation will reach you to God.

What I call meditation, and what we have here, is a process of sahaja yoga. Here you accept all that happens to you, you let go of yourself completely and accept all that happens on its own. Otherwise it would be unthinkable that educated and cultured people, people who are affluent and sophisticated go crying and yelling, hopping and jumping and wildly dancing like crazy people. This is not an ordinary thing. This is something extraordinary and invaluable too. That is why the spectator is bewildered and he fails to understand what it is all about. He feels be mused and then he laughs at the whole thing. But he is not aware that if he were to join you, he would go through the same bizarre experiences. Or maybe his laughter is just a defense measure, he laughs only to protect himself, he means to say through his laughter that he won't do what you are doing; it is not for him. That is what he thinks, but his laughter on its part says something else. It says that he too has some thing to do with it. His laughter says that in a way he is really concerned with it. His ridicule indicates that if he were to participate in what is happening here he would do the same. He too has withheld and repressed himself; he too has suppressed his tears and laughters, his dances and his ecstasy.

Bertrand Russell said in his later days that civilization has robbed man of a few precious things and dance is one of them. He said that he could not think of

standing in the middle of Trafalgar Square and dancing, although we claim that we are a free people and that we have more freedom than our ancestors ever had. He also observed that on the one hand it is trumpeted that the world has entered its era of liberty and freedom and on the other he was not free to dance in the marketplace, and if he did so the traffic police would immediately arrest him on the charge of obstructing the traffic. And moreover he would be thought to be a mental case. Bertrand Russell also recalled that whenever he visited some primitive tribes dancing with abandon under the starry sky he painfully realized that the civilized man has really lost much that is valuable.

Civilization's gains are small and its losses are enormous. The civilized man has lost his naturalness and simplicity, he has lost nature itself. And, more over, he is a victim of all kinds of perversions.

Meditation is a way of making you natural and simple, restoring you to your nature once again.

The last thing I want to say is that what has happened here these three days has great significance. Some friends have had unique experiences and some others had glimpses of them, while a few others made efforts, but could not make it, although they did make some progress no doubt. But everybody did his good bit except a few who have the illusion that they are intellectuals and who in reality have less of intelligence and more of book knowledge. Except these few, everybody participated in meditation, and in spite of many difficulties a special kind of energy

was created here and quite a lot has happened that is significant.
But this only the beginning.
If you devote one out of your twenty four hours every day to this meditation, a door can open onto your life. Shut yourself in a room for one full hour and tell your family not to worry about what may happen inside for that hour. Then shed your clothes and be completely naked and do the meditation in a standing position. Spread a mattress on the floor of the room so that you are not hurt in case you ever fall down. Stand up and meditate, but before it inform your family members that many things can happen inside the room -- you may shout and scream, anything can happen -- but they should not disturb you. And carry the experiment daily for one full hour till we meet together again at the next camp. If the friends who have taken part in the camp here continue with this practice in their places then I will take up a separate camp for them where great progress will be possible.
There is great possibility; the possibility is really infinite. But you will have to make some efforts... If you take one step forward, God will take a hundred steps towards you. He is always ready to come to you. But if you don't take a single step, then there is no way to help you. So take this meditation home and continue to do it regularly and enthusiastically.
I know many things will inhibit you. Your children will say, "What has happened to father? He was never like this; he was always grave and serious. And now he is dancing and jumping and shouting. Whenever

we made a racket in the house, invariably he took us to task. What is it all about?" Children will certainly laugh at you. You should ask their forgiveness for trying to control them in the past, acknowledge your mistakes openly and tell them to play and dance freely to keep alive their natural propensities for dance and play. It will be of great benefit to them in the future. We force old age on our children much too prematurely. So tell your family not to be curious and inquisitive about what you do inside the room for an hour, and not to argue with you on this score. If you once make it clear, there will be no trouble in the future. In a few days they will get used to your affairs, they will leave you to yourself.

And then you will see that meditation has its effects not only on you but on the whole family.

If possible, have a separate room for meditation, and use it exclusively for meditation. Don t use that room for any other purpose. It may be a small room, but keep it under lock and key. If any members of your family want to join you, allow them on the condition that they meditate with you and not do anything else. It is different if a separate room is not available, but a separate room for meditation will have many advantages. If it is used exclusively for meditation, it will be charged with meditative energy. And when you will enter it you will find that it is not an ordinary space.

We radiate our energy all the time all around us; we send out rays of our mental energy all around us. And the space around us, even inside a room, absorbs

this energy. That is the reason why a few places re main holy for thousands of years. If a man like Mahavira, Buddha or Krishna sits in a particular place, it takes on his extraordinary vibe, his unearthly impact, which can last for thousands of years. From such a place one's entry into the other world, the spiritual world, becomes much easier.

Every well to do person -- and I have a single criterion to judge a well to do person and it is that he has a temple in his house, otherwise he is a pauper -- should have a temple in a part of his house. At least one room in every house should be reserved and used as a temple, as a door to the other world. Don't use that room for anything else. Enter it in silence and use it only for meditation. The other members of the family will by and by begin to be interested in meditation, because then changes that it will make for you will begin to show.

Now people have started going to those few people here who have experienced changes in them selves, changes that are very significant, and they ask them, "What is it that has happened to you?" These few people in their turn come to me to ask how they should answer the inquisitive people. The same way your children, your parents and others will ask you; they will get so interested in meditation. And if you persevere long enough with your sadhana, then the day will not be far away when the greatest of events will happen in your life -- for which we have to pass through infinite numbers of lives and which we can miss for infinite numbers of lives.

The coming few years are going to be very significant years in man's history. Now a handful of people will be of no help in matters spiritual. Unless a mighty spirituality is born, unless a mighty and massive spiritual movement sweeps the earth, making its impact on millions of people, it will be impossible to save the world from the mire of materialism. It will be a very, very momentous moment in man's life; the coming fifty years are going to be fateful and decisive. Either religion will live, or stark irreligion, all that is against religion, will live. These fifty years will also decide about Buddha, Mahavira, Krishna, Jesus, Mo hammed, Rama and the rest of them. All these luminaries will be on one side of the scales while on the other side will be the large crowd of insane politicians, materialists and other ignorant people bent on deluding themselves and others too. They are in huge numbers, while only a handful of people will be on one side of the arraignment. And in fifty years' time the decision will be made.

The struggle that has been going on from time immemorial has reached its moment of decision. And looking at the situation as it obtains at present, there is not much hope. But I am not disappointed because it seems to me that very soon a simple and natural and easy way can be found which will revolutionize the lives of millions of people spiritually.

A few individuals can be of no help in the present times. In olden times it was enough if only one person became enlightened. Now this won't do. In view of the tremendous explosion of population taking place in

the world, a few individuals cannot do a thing. Now something tangible can be possible only if, commensurate with the huge population, hundreds of thousands of people are influenced and involved in spiritualism. And it is possible as I see it. If a few people form a nucleus and begin the work, then India can play a significant role in that momentous fight. No matter how poor and miserable, how degraded and slavish, how misled and misguided this country has been, yet this land has some well preserved treasures with it. Down the centuries such people have walked this land that their light, their fragrance, their longings have left their vibes in the air, have left their imprint on every blade of grass here. Man has of course gone wrong, but the dust of this land still remembers Buddha's feet walking it. Man of this country has gone wrong, but the trees still cherish the memory that Mahavira had once stood in their shade. Man has really gone wrong, but the seas surrounding this country still know a different voice they had heard in the past. Man has no doubt gone astray, but the skies of this country are still full of hopes. Everything is there, only man has to come back home.

Of late, I have been constantly praying with the hope that collective explosion in the lives of millions of people may be possible. And you can be of great help in this endeavor. Such explosion in your own life will have immense value not only for you, but for all mankind. With this hope and prayer that you will not only light your own lamps, but that your light will help

other extinguished lamps to be lighted, I bid you farewell.
I am grateful to you for having listened to me in peace and with such love, and I bow down to God sitting within each one of you. Please accept my salutation.

In Search of the Miraculous Vol 1

Chapter #9

Chapter title: Kundalini, Shaktipat and Grace
15 June 1970 am in

Question 1
QUESTIONER: HOW IS INTENSE BREATHING AND THE ASKING OF THE QUESTION "WHO AM I?" RELATED WITH THE PROCESS OF THE AWAKENING OF THE KUNDALINI AND ITS PENETRATION INTO THE VARIOUS CENTERS OR CHAKRAS OF THE BODY?

There is a relationship, and a deep relationship at that, between the two processes. In fact, it is the breath that connects the soul with the body; breath forms the bridge between the two. That is why with the cessation of the breath life ceases to be. Life goes on even if the brain is damaged. One can survive even if one's eyes or other bodily limbs are amputated. But if the breath stops, life will come to an end immediately. Breathing really joins the body to the soul.

And it is at the junction of the soul and the body, at their meeting point, where the energy known as kundalini resides. Kundalini, or whatever name you give it, is the same energy, and it resides at the junction of the body and soul.

Therefore this energy has two forms. When this energy flows towards the body, it becomes sex; and when it flows towards the soul, it becomes kundalini or whatsoever you call it. And this energy is descendent while moving to the body and it is ascendent while moving to the soul. So while kundalini is an ascending energy, sex is a descending one. But the seat of kundalini, the place of its location, is hammered and moved by breathing, deep and fast breathing.

You will be surprised to know that you cannot keep your breath tranquil while making love. Love-making brings about an immediate change in the movement of the breath. No sooner is one excited sexually, than breathing is stepped up. Because unless breathing hits this center, sex energy cannot get moving without being hit and stimulated by breathing, sexual intercourse is impossible. The same way, samadhi or ecstasy is impossible unless this kundalini is hit and stimulated by breathing.

Samadhi is the apex, the highest point of the ascending energy, and the sex act is the nadlr, the lowest point of the descending energy. But the breath ing works equally in both directions.

Try it. If your mind is full of sex, relax your breathing, slow down its pace. Or if the mind is in the grip of

anger or any lustful desire, slow down the pace of breathing, relax it, and you will find sex, anger, or whatsoever it is, has left you. They simply cannot last, because the energy that sustains them comes through breathing. Without being stimulated by breathing this energy cannot work. Therefore no one can be angry if he keeps his breathing slow, steady and relaxed. And it would be a miracle, nothing short of an absolute miracle, if one can be angry while breathing in a very slow and relaxed manner. It is impossible. Anger disappears as soon as breathing is slowed down and relaxed. Nor can one be sexually excited in a state of slow and relaxed breathing. Desire for sex disappears with the slowing of the breath. So slow down and relax your breathing when the mind is full of sex or anger or any other desire.

And when your mind is seized with the thirst, the longing for meditation, then accelerate the pace of your breathing and hammer the kundalini with deep breathing. Because with this longing within and the hammering of breathing, the energy is firmly set on its journey of meditation.

Deep breathing has a profound effect on the kundalini. Pranayama, the science of yogic breathing, was not discovered unnecessarily. Through long experiments and investigations and through enduring experiences it was known that a great deal can be accomplished with the help of breathing and its hammering on the kundalini. Really a lot can be done through deep and fast breathing. And the more intense and strong the hammering, the swifter the

movement of energy. And so far as we ordinary people are concerned, whose kundalini has been asleep for countless lives, the need for intense and hard hammering, hammering with all our strength is much greater.

Breathing hits the kundalini, the basic center of energy. And as your experience will deepen you will clearly see even with closed eyes the exact spot where it is hit by breathing. So it often happens that with the hammering through deep breathing one gets aroused sexually. It so happens because your body is acquainted only with this experience, the experience of sex being aroused through deep breathing. So as a mat ter of habit the body begins to move in the familiar direction of sex whenever you breathe deep and fast. And that is the reason why many seekers -- both men and women -- have the feeling that deep breathing stimulates their sex center immediately.

Quite a number of people had similar experiences in the presence of Gurdjieff, and it was just natural. Many women thought that as soon as they went up to him, their sex centers were hit and stimulated. This was only natural. But because of it Gurdjieff was much misunderstood and maligned; although he was not at all at fault. The blame should not lie at his door. The fact is that the vibes around a person whose kundalini is awakened, are such that they begin to affect your kundalini as soon as you go near him. And since your own kundalini is asleep near your sex center, the vibes of the awakened one hit you at your sex center. That is how it happens at the first contact.

Deep and fast breathing is bound to have a profound effect on the kundalini. And all the centers, which you call chakras, are nothing but halting places for the kundalini on its journey's way. These are the centers through which the kundalini passes. Ordinarily there are any number of such centers, and there are different estimates of them. But broadly speaking there are seven important centers where the kundalini, while moving up and down, is likely to halt and rest for awhile. And it will have its effect when it comes in contact with them. And its first effects will be felt on the center which is your most active center as such. For instance, if a person constantly works with his brain, then with deep breathing his head will become very heavy. It will be so because his brain center happens to be his most active center. The first impact of breathing will be felt on his head, his active center, and it will become heavy. And if a person is sexual, his sex center will be stimulated in the first instant. Similarly a loving man will find his love stimulated, enhanced and flowing. And if one is emotional, his emotions will be heightened.

So the most active center will be hit and stimulated first by deep and fast breathing. But very soon it will begin to affect other centers too. And accordingly a change, a transformation of the personality begins simultaneously. You will begin to know that you are changing; you are not the same person that you were up to now.

We don't know that there are very many possibilities within each one of us. We are familiar with only that

center of ours which is active and dominant and where we exist. So when another center opens up it seems that our old personality is gone and a new man has appeared in its place. Or it seems we are now not the same as we were before. It is like this: I am aware of only one room in a house where I live, and I carry the imprint of this room in my mind. And suddenly one day a door opens and another room appears before me. Then my whole mental map of the house will undergo a change. Now the house that I had thought to be mine will be a very different house, and I will need to arrange it anew.

So as the various centers will be hit and activated, new dimensions of your life will begin to unfold and manifest themselves. And when all the centers will be active together -- that is, when energy will flow through them all uniformly -- then for the first time we will live a whole life; we will live totally.

Ordinarily no one lives wholly, totally; we all live fragmentary lives. All our upper centers remain untouched. So deep breathing is going to hammer and activate them all.

And the question "Who am I?" does the same thing; but it hammers the centers from another direction. So try to understand it, as you now understand the functions of deep and fast breathing. How does the chant of "Who am I?" work on the kundalini?

You don't know why when you close your eyes and make a mental picture of a woman in the nude, your sex center is immediately stimulated. You are just

imagining and yet your sex center has been aroused. Why?

In fact, every center has its own imagination, and if you imagine something approximating it, the center concerned will be stimulated instantly. So no sooner you think of and imagine sex, your sex center starts working; you are sexually aroused.

And you will be surprised to know that in this matter a real woman in the nude may not be as exciting and effective as the thought of her. The reason is that the thought of the naked woman will take you into your imagination which will start hitting the sex center immediately and powerfully. But a real woman in the nude cannot take you into imagination, because she is directly before you, she is so immediate. So she will affect you only to the extent an immediate object can. While the real woman hits you frontally, the imaginary woman will hit you from within. And a frontal attack cannot be as powerful and deep as an attack from within. Therefore, there are many men who prove impotent before real women but who are very potent in imagination; there is no end to their imaginary potency. Because the assault of imagination touches your center from within, while the frontal attack of a real woman cannot touch you from within; it touches you directly from without. And because man lives in the mind, so he can work on these centers more effectively through the mind.

So when you ask, "Who am I?" you are just making an inquiry, you are mentally raising a question. Which center is this question going to touch? It is bound to

touch some center. When you ask this question, when you inquire who you are, when you are full with this thirst to know, when your every fiber asks, "Who am I?" then you are going within; and surely some center within you is going to be hit and activated by it.

But because "Who am I?" is a question you have never asked, it is not going to strike any of your known and active centers. This is a question you have never asked of yourself, this is an inquiry you have never made. You have never been filled with the thirst to know who you are. You have often asked, "Who is he? Who is she?" and questions like these; but you have never asked "Who am I?" "Who am I?" has been an unasked question so long. and therefore it is going to strike an entirely unknown center which you have never touched. And that unknown center, which this question "Who am I?" is going to hit, is very basic -- because this question itself is very basic.

"Who am I?" is a very fundamental question and a very existential question at that. "Who am I?" is a question which involves the totality of our existence in all its depth and heights. This question will take me where I was before I was ever born, behind all my past lives. This question can take me where I was in the primeval beginning. The profoundness of this question is infinite. And so is its journey equally profound. Therefore, this question will immediately strike the basic center, the deepest one -- the kundalini.

Deep breathing strikes the center physiologically, and the question "Who am I?" does the same job

mentally, psychologically. This question hammers the kundalini with mind energy and deep breathing hammers it with body energy. And if both the hammer strokes are strong enough... Ordinarily there are only two ways of hammering the center -- one through breathing and the other through asking "Who am I?" There are other ways as well, but they are a little complicated.

Another person can also be helpful in this mat ter. If you do it in my presence the effect will be quicker and greater, because then there will be hammering from a third direction of which you have no idea. That is the astral direction whose hammering is subtler than the physical and mental ones. When you breathe intensely it hammers the center physically. When you ask "Who am I?" it does the same thing mentally. And when you do it in the presence of an other through whom your astral body is hammered, then a third journey begins. So if fifty people meditate here together, it will be much more intensive than if only one person meditated. Because of the longings of fifty persons combined with the vibrations of their intense breathing, an astral atmosphere will pervade this room, and a new kind of electrical light waves will begin to circulate all around, which will hit you from another direction.

But normally you have only two direct ways -- one is physical and the other mental. So "Who am I?" is going to hit harder; it will hit harder than deep breathing. But we start with breathing, because it is of the body and is easy to do. Asking "Who am I?" is a

little difficult, as it is of the mind. We begin with the body and when the body begins to vibrate fully, it prepares the mind to ask the question "Who am I?" A right situation is needed for this asking. It won't do any good to ask offhand, "Who am I?" any time and every time.

In fact, every question needs a right situation when it can be asked. For example, when your whole body begins to shake and tremble, a question arises automatically and you ask of yourself, "What is it all about? How am I doing all this?" And then you know that you are not doing anything, you are neither raising your feet nor turning your head and dancing; and yet dance is happening. And if all this happens without your efforts, your identity with your body begins to loosen. Then a new question arises before you, you want to know who you are. The new question is that if what the body does is not your doing, then who else does it, and who you are. Now a schism, a gap is created between you and your body.

This is the right situation, when through this gap the question "Who am I?" can sink deep in you. It is precisely this opportunity when it becomes necessary to ask the question. Really every question has its own right time, right season. And it is very important to find out the right season for this question "Who am I?" It is not a question to be asked in an offhanded manner; it cannot be asked anytime without due preparation. If, sitting here, you ask casually "Who am I?" it will be lost in the air; it will not reach anywhere. A gap, an

opening in you is necessary from where the question can penetrate you. An opening is a must.

With the hammer-strokes of these two things -- deep breathing and "Who am I?" -- the kundalini will awaken. And with its awakening extraordinary experiences will begin to happen; because all the experiences of all your past lives are associated with the kundalini -- in a way they are deposited there. Your experiences of infinite lives, including your lives as a tree, as a fish, as a bird, the experiences that you went through in the entire course of your evolution are lying strewn on your journey's path. And this serpentine power known as kundalini has absorbed them all. Therefore many kinds of things can happen and you can identify yourself with these experiences. Any kinds of things, unthinkable things, can happen. You have no idea of the many subtle experiences with which the kundalini is associated.

For instance, there is a tree standing in the garden, and a strong wind and heavy rains have just swept across the garden. The way this tree has experienced and known the wind and the rains is exclusively its own; neither we nor anyone else can know it. The way the tree has known the rains, we can never know it. How can we know it? It is impossible. Even if we were standing near that tree, we could not have experienced it the way the tree experienced it. We can know it only the way we are capable of knowing it.

But at some stage in the course of your life's journey you must have been a tree as well. Now if the

kundalini, as you are breathing and asking "Who am I?" reaches the spot where your experiences as a tree are deposited, you will suddenly come to know what exactly this tree had known when it was raining. You will really know that it is raining. And then you w ill be frightened, very much frightened, and you will wonder what it is all about. And only then you will understand why sometimes you feel like an ocean and sometimes like the winds, and you will go through the same experiences as the ocean and the winds do. And as a result of it your aesthetic capacity and many other capacities, of which you have no idea whatsoever, will begin to unfold themselves.

There is a painting of Van Gogh in which a tree, an immensely tall tree, is reaching for the skies. The tree is growing so high that it has left the stars, including the sun and the moon, far behind it, much below it. The stars, the sun and the moon, all of them look like tiny objects lurking at the foot of the tree, near the earth, while the solitary tree is rising higher and higher into infinity. Someone said to Van Gogh, "You are crazy to paint a tree like it. Can a tree ever grow so high that the stars lie way below it?" Van Gogh said, "Perhaps you have never known a tree; you have not seen the inside of a tree. But I know the tree from its inside; I know it in depth. It is immaterial if it cannot go beyond the moon and the sun and the stars of heavens, but all the same, there is no doubt whatsoever that every tree longs to do so. It is irrelevant that the tree cannot surpass them; all the same it is its thirst, its longing for the immense. It is

true, I cannot even think of it. It is its limitation that the tree cannot grow that high, but I know how its spirit, its being, is always soaring higher and higher and reach ing for the highest heavens."

Van Gogh often said, "The tree is earth's longing to reach for the heavens. The tree is really earth's desire; through it the earth is stretching its hands to touch the heavens."

Through the kundalini we will know the rain the way the tree knows it, even though we will not know it so clearly as the tree does. But, of course, we have been trees and many other things too. And so any thing can happen in meditation. Apart from this, we will begin to have glimpses of our future possibilities. We will not only know that we have been in the past, we will also come to know what we can be in the future.

And after we have entered the path of the kundalini, after we have joined its pilgrimage, our story as the story of an individual comes to an end, and the story of consciousness, the whole consciousness begins. Aurobindo used to speak in these terms, and it is difficult, the thing could not be very clear. Then it is not the story of an individual, it is the story of consciousness itself. Then you are not alone, you are joined with all the infinity that ever happened in the past and also with all the infinity that will ever happen in the future. Then the entire infinity will be within you. It is like a primeval seed that ever goes on unfolding itself, that ceaselessly continues to manifest itself, and there seems to be no end to it. And when you will so see your limitless expanse, an expanse that is

without a beginning and without an end, an expanse with an infinity behind it and an infinity in front of it, then your state will be different altogether, then everything about you will undergo a sea change.
And the whole gamut lies hidden in the kundalini.
Then many new colors will appear before you that you had never seen before. In fact, you will find there are not as many colors on the outside as there are within you, when you come to this experiencing. Because in the course of life's infinite journey you have known these inner colors from time to time and in quite different ways. A kite wandering high up in the sky sees the colors in one way, and we here on the ground see the same colors in quite a different way. If you go to a cluster of trees you will see only one color, the green one. But if a painter goes to the same cluster of trees, he will see a thousand and one kinds of colors. Green is not one single color; there are a thousand shades to it. And not even two shades are the same; each shade is unique; it has its own individuality. To us green is simply green; there the matter ends. We have a broad and gross and generalized concept of the color green; there is nothing more to it. But its reality is quite different from what we know. Green is not one color; it is really a thousand colors. And as such every color has a thousand colors within it. So when you will go within yourself, you will go through thou sands of very fine, subtle and rare experiences.
In the matter of sensory perceptions man is a weak and poor creature; animals and birds are far superior

to him. Sense organs of animals and birds are very powerful; their sensitivity is simply profound -- both in its height and depth. What they lack is that they cannot get to know consciously and think about it. But their sensitivity, their alertness, their experiencing is nonetheless very deep and profound.

There is a bird, a very common kind of bird in Japan. This bird leaves its villages a full twenty four hours before an earthquake rocks the village. When that bird is not seen anywhere in the village, its inhabitants immediately know that an earthquake is bound to occur within twenty four hours. Even with modern scientific instruments that we have, we cannot forecast an impending earthquake more than six hours in advance, and even then it is not that reliable. But the forecast made by these birds is hundred per cent correct; their sensitivity is so high and acute and infallible. And these birds are so common and numerous that when they disappear, the whole village comes to know that an earthquake is on its way. It means that even the extremely subtle vibrations of an impending earthquake are felt by these ordinary birds, and they leave the village.

If ever in your long past you have been this bird, you will feel such vibrations in the course of your kundalini's practice that you had never felt. But in reality you did experience them before, but you don't remember them. Nothing happens in the course of kundalini's awakening which has not happened before in your past lives. So you will see colors that you have

never seen. You will hear a sound that you have never heard. Kabir calls it naad, or subtle sound.

Kabir says, "Dance, O monks, nectar is raining." And the monks ask, "Where is it raining?" Now this Kabir's rain of nectar is not happening on the outside; it is an inner experience. Kabir also says, "Listen, O monks, to the naad of great drums." And the monks again want to know what it is. They don't hear any sound, in spite of Kabir's repeated calls to them to listen to it. You, too, can hear those sounds that Kabir hears. You can also experience such tastes of the palate that you never experienced before.

So a vast world of subtle feelings and experiences is linked with the kundalini. All of it will become alive and awake and confront you from every direction. That is why, in such a situation, one often looks like a madman. Because when we are quietly sitting, he suddenly breaks into laughter for he comes to see something that we don't see. And he might suddenly begin to scream at a time when we are all laughing, because something may have happened to him which will not happen to the rest of us.

So ordinarily there are only two ways of hammering the kundalini. And the third way is an extraordinary way -- the way of shaktipat, or transmission of energy. This is an astral way, and it needs a medium, a vehicle. You can achieve intensity in meditation only if another person helps you. The other person does not have to do anything; just his presence is enough. He becomes a vehicle, a catalytic agent.

Infinite energy permeates the world all over. It is just a question of tapping it. Now we fix an iron rod on our rooftops so that when lightning strikes the house it passes through the rod and sinks into the earth, and the house remains unharmed. Lightning can strike the house even in the absence of the iron rod, but then it will destroy the whole house. But the iron rod is a recent discovery, and lightning has been there from time immemorial. The shaktipat of lightning has been there for long, but we thought of the rod only recently.

Man is surrounded all over by infinite energy which can be used for his spiritual growth. Infinite energy is there and all of it can be utilized for man's spiritual upliftment. To do it, however, a medium, a vehicle is needed. You can be your own medium, but initially it can be dangerous. The shaktipat, the fallout of energy, can be so powerful that you may not with stand it. It is just possible that some delicate senses of your body are jammed or they break down. Every energy has a measure, a voltage which has to be in the right proportion to your capacity to withstand it. The medium of another person serves as an instrument regulating the energy in its relation with your capacity to withstand it.

To act as a vehicle for shaktipat it is essential that divine energy has already descended on the other person. Then only can he plan and manage the shaktipat according to your capacity. And he is not required to do anything in this regard; his mere presence does everything that is needed. Presence is all that is needed. His presence acts as a catalytic

agent; the medium himself does nothing. So if someone claims that he can do anything, he is utterly wrong. No one can do shaktipat, but someone's presence can catalyze it, cause it to happen.

Now I think that when seekers attain some depth in meditation, shaktipat will begin to happen here with full force. There is no difficulty about it; there is no difficulty at all. Nobody need do anything; it will happen on its own. You will suddenly find that quite a different kind of energy has entered you from without; it does not come from within you. Whenever you will experience the rise of kundalini, it will seem to be rising from within you; and whenever you will experience shaktipat, it will appear to be coming from the outside, from above. It will be so. It will be felt as clearly as one feels water falling on him from above and water rising about him from below.

The experience of kundalini is like drowning, as if you are standing in the bed of a river and the level of the water is rising from below and you are being drowned in it. The experience of kundalini is always like this -- one of getting drowned in a river. You will feel that something from some depth is rising up and you are being engulfed in it, drowned in it. But the experience of shaktipat is quite different; it is like rains falling from the skies, falling from above. That is what Kabir speaks about when he says, "O monks, nectar is raining," and his monks ask where. It falls from above and makes you soaking wet.

Now if both these processes take place together, it will at once step up your progress. Then,

simultaneously the rains will be falling from above and the water of the river rising from below. Then the events of rainfall and the river being in flood are taking place simultaneously, and you are being drowned, you are being destroyed from both ends. Both processes can happen together; there is no difficulty involved in it.

Question 2
QUESTIONER: IS THE EFFECT OF SHAKTIPAT SHORT-LIVED OR DOES IT LAST LONG? AND IS A SINGLE EVENT OF SHAKTIPAT ENOUGH TO TAKE US TO OUR JOURNEY'S GOAL OR IS MORE THAN ONE NEEDED?

The fact is that a lasting effect stems from your own kundalini; shaktipat is only an aid. Shaktipat can never form your base; it can never become your basic structure. What happens within you is more important; it is basic, fundamental. That is your real wealth. That alone is your basic wealth. Shaktipat will not add to your wealth, but it will certainly step up its capacity to grow. This difference should be properly understood. With shaktipat your wealth will not multiply, but what is called its growth rate, its rate of expansion undoubtedly will be intensified with shaktipat.
So shaktipat is not your own riches. It is like this: you are running and I am after you with a gun in my hands. Now my gun is not going to add to your power of running, but it will surely make you run faster. It is you who will run in any event; it is your energy that is

going to be spent in running. But because of the gun you will bring into use even the energy that was lying unused in you. The gun does not provide you with any extra energy; nor does it lose even an iota of its own energy in the game. If you examine the gun later on, you will find it is the same as before; it has lost nothing. But the impact of the gun will quicken your running, the intensity and the speed of your running. Where you were walking leisurely before, you will now run and run fast.

So shaktipat does not add to your wealth of energy, but it undoubtedly steps up its capacity to grow and expand.

Shaktipat works like a flash of lightning. A flash of lightning does not light your path, it does not serve you as a lamp in your hand; it only gives you a flash, a glimpse of the road ahead and its surroundings. But this single glimpse is very precious; now your feet are firm, now your will is strong, now your resolve to reach your destination is hardened. You have seen the road and you know it is there and that you are not wandering aimlessly. One flash of lightning and you get a glimpse of the road you have to pass, and of the temple which is your journey's destination. And soon the light is lost and you are again engulfed in jet black darkness; but now you are a different person, although you are standing on the same spot you were before the lightning happened. Now you are confident, and you know you are going to go ahead. Now you know the road is there and the temple, although invisible, is at hand. Now you feel assured.

Now you have confidence and trust, which fortifies your will and resolve.

So the effect of shaktipat is indirect, and therefore you need it time and again. Once is not enough; a second flash of lightning will benefit you the more, and a third still more. What you may have missed the first time will be seen with the second and the third flashes. They will, at the least, strengthen your confidence; they will reinforce your will.

So you cannot achieve your ultimate goal through shaktipat; it is you who will have to walk your way to destiny.

You can reach even without shaktipat, but then it will take more time; you will reach late. For lack of the flash of shaktipat you will be less confident and you will need more courage and strength. Doubt and fear will grip you now and then; you will not be so sure of your path and its destiny. All this will happen; nonetheless you will reach your goal.

But shaktipat is a help indeed. I would like, if you make some progress, that shaktipat happens to a large group of persons, instead of one or two individuals at a time. Why confine it to one or two individuals? It can happen collectively to ten thousand people standing together; there is no difficulty in the matter. Because it takes the same time whether it is done with a single person or ten thou sand persons. It makes no difference whatsoever.

Question 3

QUESTIONER: IN CASE A CONTACT WITH THE MEDIUM IS NOT MAINTAINED, DOES THE EFFECT OF SHAKTIPAT WEAR OFF?

The effect is bound to decline. In fact, every effect wears off gradually. Effect itself means that it has been caused by an outside agency, and so it will decline. But the energy rising from within you is going to stay, because it is your own. Energy coming from without is bound to diminish and disappear. But what comes from your inside is not going to diminish; it will stay. Also that energy will stay which rises under the impact of shaktipat. Your basic capital does not wear off, but the effect does.

Question 4
QUESTIONER: IS THERE NO DANGER THAT OUR BASIC CAPITAL OF ENERGY WILL WEAR OFF EVEN IF WE KEEP BAD COMPANY? SHALL WE NOT THEN FALL DOWN FROM OUR HIGH PLACE?

There is no way to fall down or go downward. This thing really needs to be understood clearly. It is very interesting to know that there is no way to go downward or backward. You can be helped to go higher up from the place you have reached, even your rise from there can be obstructed; but there is no way to pull you down from that place. There is a reason to it. In the course of your ascent, your upward rise, you have changed, and you have grown, and even an

inch of growth cannot he canceled or reversed. Retreat or regression is not possible in life.
It is like this: We can help a child in being promoted from grade one to grade two; a tutor can be engaged to help him in the matter. But you cannot find a tutor who can make the child forget what he has already learned in grade one. It is, however, possible that after going to grade two he falls into the company of some foolish friends and in that event he is detained in his grade over and over again. But it is never possible that foolish friends will make him go back to grade one. Is not it so? It is also possible that he is kept in grade two for all his life, that he is never allowed to move to grade three, but it is impossible to bring him down to grade one. He will get stuck; that is all.
In spiritual life there is no going back; it is always a matter of going forward or getting stuck. And this getting stuck is what you call downfall or regression. But really regression does not happen; the worst that happens in spirituality is stagnation.

Question 5
QUESTIONER: IS THERE A DIFFERENCE BETWEEN SHAKTIPAT AND GRACE?

The difference is great, really great. In fact, there is a great difference between shaktipat and grace.
Shaktipat is a kind of technique which can be planned and managed. Shaktipat has to be planned and

manipulated. It cannot be brought about anytime and anywhere. Do you understand what I mean? For shaktipat to happen, it is very necessary that the seeker is in a right state to receive it and that the medium is a right medium. And when both these conditions are fulfilled and they synchronize, shaktipat happens. This is a matter of technique.

Grace comes uninvited, it comes in the dark. You cannot call for it, you cannot have it on order. Neither can it be planned, manipulated and managed. It is an event that happens once in a great while, and happens on its own.

The difference between shaktipat and grace is the game as it is between the electricity in your home and the lightning in the skies. You push a button here and there is instant light; but the lightning of the skies is quite different. Lightning happens on its own, you cannot have it on order, although elementally it is the same energy that works in both electricity and lightning. While your home electrically is technologically managed -- it is controlled by an instrument and a technique -- we have no control over lightning. Grace is like lightning of heavens. It happens at some unexpected and rare moment. And if the seeker is in a right state of receptivity at that moment, grace can happen to him. And then it is certainly not shaktipat. Although it is elementally the same as shaktipat, yet it is grace -- very different from shaktipat.

There is another difference -- that no medium is needed to receive grace; grace will dawn on you

direct. It does not need a mediator to reach you; it will come straight to you. And grace is always a sudden happening. And it is rare, it does not happen often. And it cannot be planned and manipulated like shaktipat. I can say that if you come the next day at a fixed time after making certain preparations, shaktipat will happen. But all this is irrelevant in the case of grace. It may happen, it may not happen. It is not in our hands; it just cannot be managed, manipulated.
With this difference, grace is the same as shaktipat.
Question 6
QUESTIONER: HOW CAN SHAKTIPAT BE PLANNED IF IT HAPPENS ONLY IN AN EGOLESS STATE?

Planning can be done in an egoless state; ego has nothing to do with planning. Egoless planning is absolutely possible. Ego is a different thing; it is a different thing altogether. For instance, we plan that with certain necessary preparations we will sit for shaktipat tomorrow at five in the morning. In this planning the seeker is not required to be egoless, but the medium must be so.
Egolessness is not a transient state that now you are egoless and now you are not. If you are egoless, you are; if you are not egoless, you are not. If I am egoless, I am; if I am not egoless I am not. It is not that tomorrow at five I will be in an egoless state. It is ridiculous. How can it be? There is no way to be so. If I am egoless right now, then only I will be egoless tomorrow at five. And I will be so, irrespective of

whether I plan or do not plan, whether you turn up or do not turn up, whether I am awake or asleep at that moment. If I am egoless, I am it. If I am not egoless I am not it.

Egolessness is not a matter of degrees like body temperature, although we are used to thinking about everything in terms of degrees. All our thinking is like this. If somebody's body temperature is ninety eight degrees fahrenheit, we say that he is okay. But if his temperature rises to ninety nine degrees we say that he has a fever, he is running a temperature. Ninety eight degrees is also fever, but we call it normal fever. At ninety-nine degrees it becomes abnormal; back again at ninety eight it is normal. Ninety eight degrees is also fever but because everybody has it, so it is called normal. A slight deviation from the normal causes trouble.

Ordinarily it is the same with our ego; it is our fever. If somebody has ego in the same measure as all others have it, we say that he is a modest person, a good man. A slight deviation from the normal ninety eight degrees -- if he touches the ninety-ninth degree of ego, we say at once he is an egoist, he is arrogant. And in case somebody comes down to ninety seven degrees, we call him an absolutely humble man, a full mahatma, a very great soul.

Ego and no ego are different things altogether; they are different states as such. They are not concerned with degrees, with quantities. They are not like states of fever and non-fever; they are not to be measured as ninety-eight and ninety-nine degrees. In fact, only

in regard to a dead man can we say that he has no fever. As long as there is body heat, whether normal or abnormal, it is fever. It is fever with the difference that ninety eight degrees is normal and ninety-nine is abnormal. And the abnormal heat causes us physical trouble; we experience disease because of it.

Then there is another angle to the ego. If some one's ego hurts our ego, we think him to be an egoist. And if somebody else's ego comforts our ego, flatters and placates our ego, we say the man is egoless. But what is the measure, the criterion to know it? If a per son comes to me in an arrogant manner wanting to make his importance felt on me, we will call him an egoist. But if the same person comes and touches my feet, we will say he is so humble, so good. What criterion is there to test it? We have only one test for ego: to us ego is that which disturbs our own ego. If somebody hurts our ego, he is an egoist, and if he placates our ego, he is a saint, a humble man. But it is always our ego which serves as the measure. It is our own ego with which we judge if the other is an egoist or otherwise.

That is why we fail to know the real state of non ego. How can we know it? We know how to measure ego in degrees, whether it is more or less. But where the degrees are absent altogether, we find ourselves in great difficulty to know it, to know the no ego.

But in the matter of shaktipat the medium must be egoless. Egoless is not the right word, so I will say that only a no ego should be the medium. And bear it in mind that such a person is a recipient of grace, that

grace is showering on him all the twenty-four hours of the day. He will manage it that you too have a taste of it, but so far as he is concerned, the nectar of grace rains on him day in and day out. That is how he can see to it that when you are open for a moment or two, a few drops of that nectar enter you through that opening.

Question 7
QUESTIONER: IS THE EFFECT OF DIRECT GRACE ON ONE WHO RECEIVES IT EVERLASTING? AND CAN IT LEAD ONE TO THE ULTIMATE ATTAINMENT?

Direct grace is only received on ultimate attain ment and not before. It is only when your ego disappears that grace descends on you. Ego is the only hurdle in the way of attainment. And attainment is the ultimate state after which nothing more remains to be attained.

Question 8
QUESTIONER: IS THE SADHANA OR DISCIPLINE OF KUNDALINI PSYCHIC OR IS IT SPIRITUAL?

It is just spiritual... You know that eating is physical, but if you don't eat, the soul will soon leave your body. So although food goes into the body, yet it is necessary that the body be in a particular state so the soul stays in it. The same way although the kundalini is psychic it is necessary that the kundalini be in a particular state so that you can reach the soul. If the

kundalini is not in a particular state, if it is different from what it should be for you, then it is not possible to reach the soul. So although kundalini is psychic, it serves as a stepping stone to the spiritual. It is not spiritual in itself, and if somebody says so he is wrong. If somebody says that eating is spiritual, he is wrong. Eating is physical, but it serves as a base for the spiritual.

Breath is material, and thought too is material; everything is material. Breath and thought are matter really. But their subtlest form is called the psychic. Psyche is the subtlest form of matter. But all of them -- breath and mind and psyche -- serve as a base for the seeker to take a jump into the spiritual. They serve as jumping boards for a leap into the divine. It is like a man wants to dive into a river, and to do so he first stands on a diving board erected on the bank of the river. The diving board is not the river. Now someone can argue that since the board is not the river why should he, who wants to dive into the river, stand on it? Why can't he stand in the river itself? But no one can stand in the river with a view to dive into it. One has to take his stand on the board first, and then he can jump into the river. And the board is absolutely different from the river into which one dives. The board is not the river.

So it is through the body, through the mind that you can take a jump into the spirit, the soul. And the spiritual is attained only when the jump has been made. For the present you have to prepare for it from where you are at the moment. So the body and mind

are your jumping boards. However, when the jump is made you will have reached the spiritual.

Question 9
QUESTIONER: IN YOUR EARLIER TEACHING OF MEDITATION YOU ALWAYS ASKED US TO BE RELAXED, STILL, SILENT AND AWARE. AND NOW IN THE COURSE OF INTENSE BREATHING AND ASKING 'WHO AM I?" YOU EXHORT US TO BRING ALL OUR EFFORTS INTO IT. BUT A SEEKER WHO PRACTICED THE EARLIER TECHNIQUE OF MEDITATION FINDS IT DIFFICULT TO PUT IN SUSTAINED EFFORTS. SO WHICH OF THE TWO TECHNIQUES WOULD BE GOOD FOR HIM?

There is no question of good and bad here. I understand your point; it is not a question of good and bad. You have only to find out which of the techniques gives you more peace and adds to the momentum of your meditation. It cannot be the same for everybody; they will experience it differently. There are people who attain to relaxation only after they have run themselves into the ground. And there are others who can go into relaxation instantly; but they are few and far between. It is rather difficult to move straight into silence; only a handful of people can do so. For the majority of people it is necessary to go through a lot of exertion and tension before they can relax. But the purpose in both cases is the same -- the final objective is the same. It is relaxation.

Question 10
QUESTIONER: EXPLAINING DEEP AND FAST BREATHING YOU SAID THAT IT IS A TECHNIQUE OF TRANSFORMATION THROUGH THE EXTREMES -- THAT WE HAVE TO GO TO THE EXTREME POINT OF TENSION SO AN ABSOLUTE STATE OF RE LAXATION IS ACHIEVED IN THE END. IF IT IS SO, SHOULD WE TAKE IT TO BE A SADHANA OR DISCIPLINE OF TENSION?

It is a sadhana of tensions. It is absolutely a discipline of tensions. In fact, every discipline of energy is a discipline of tension. Energy itself means tension. It is through tension that energy comes into being. We succeeded in creating a tremendous amount of energy from the atom, because we split it into two and put its most subtle components in a state of tension. So the whole discipline of power or energy is a discipline of tensions. If we understand it rightly, tension itself is energy.

Question 11
QUESTIONER: YOU TALK OF TWO SYSTEMS OF SADHANA -- POSITIVE AND NEGATIVE. WHAT IS KUNDALINI SADHANA -- POSITIVE OR NEGATIVE?

It is positive, absolutely positive.

Question 12

QUESTIONER: WHY DID NOT BUDDHA TALK ABOUT THE KUNDALINI AND THE CENTERS OR CHAKRAS IT PASSES THROUGH?

This should be the last part of our discussion for this evening.

In fact, all of what Buddha had said was not recorded, that is the biggest difficulty in the matter. Many things from the teachings of Buddha were not recorded deliberately. And then his teachings were recorded a full five hundred years after Buddha's death. They were not recorded in his life-time. For five hundred years, the bhikkhus, the disciples of Buddha, who were in possession of his teachings, refused to reduce them into writing.

Then a time came when these custodians of Buddhist knowledge themselves began to disappear from the earth. And so a large sangha, a congress of Buddhists, was convened which decided to record Buddha's teachings for the first time, because there was a danger of their being lost completely after the last of the bhikkhus who were in possession of them were no more.

As long as Buddha's teachings could be preserved orally through memory, his disciples stubbornly refused to reduce them into writing. The same thing happened with the teachings of Jesus and Mahavira. And it was necessary to do so.

There were good reasons why the teachings of Buddha and men like him were not recorded. Firstly, these people had been teaching through word of

mouth, so it is their spoken words that comprise their teachings. Among them many different things were said for different kinds of seekers. And all of them were not necessarily useful for the beginners of spiritual discipline. They could have been harmful for them.

It happens often enough that when teachings meant for advanced seekers are passed on to those behind them they only make their position unsteady as learners, because then they are seized with the idea of getting to the advanced stage which in turn makes them ignore their own homework. There is yet an other difficulty in this respect. Many things taught to the beginners become not only redundant but even false for the advanced seekers. So if the beginners come to know things taught to the advanced learners too soon, they will not take their own lessons seriously and trustfully. And in that event they will get stuck; they cannot advance further. It is therefore very necessary for the teachings to be true for them at their own stage. Then only can they rightly learn and make progress in spiritual discipline.

When a child is learning his alphabet, he is taught to say "G belongs to God." Now it has really no meaning to say so; "G" can belong to goblin as well. And there is no relationship between God and goblin; they don't belong to the same fraternity. In fact, "G" has no connection whatsoever with either God or goblin. But it would be dangerous to say it to the child learning his alphabet. If his father tells him, "You fool, "G" has nothing to do with God; "G" can belong to a thousand

and one things as well; it does not belong to God exclusively", then this child will never get the alphabet "G". It is therefore necessary that for the present he should only be told that "G" belongs to God". Leave aside thousand other things associated with it. It would be enough if he learns "G" in association with God. Later on he will also learn the other thousand things; and then he will know for himself that "G" is not exclusively connected with God. As with God, it is connected with many other words. And then God will drop and he will know "G" independently.

So in spiritual discipline there are a thousand things belonging to a thousand levels. And then there are a few things that are very personal and secret and esoteric. The meditation that I am teaching you now is such that it can be talked about publicly; but there are things that I cannot discuss in large groups; I will not. I will talk about them with only a few chosen individuals who are deserving.

So although Buddha had said a lot, all of it was not recorded. The same way, not everything that I will say will be recorded. All of it cannot be reduced to writing. Firstly I will say only that much publicly which can be recorded without any risk. Publicly I will say only that much. And that which needs to be treated and preserved as secret teachings will never be disclosed to the public. I will transmit them to deserving individuals who will save them in their memory.

Question 13

QUESTIONER: DOES IT MEAN THAT THE MATTER OF THE KUNDALINI AND THE DIFFERENT CHAKRAS SHOULD BE TREATED AS SECRET AND NOT RECORDED AT ALL?

No, there are many other things involved in it. There should be no difficulty in recording what I have said here these few days on the question of the kundalini and the chakras. There is no difficulty whatsoever. My difficulty is that there is a gap of twenty five hundred years between Buddha and our times, and it has made a great difference; over this period man's consciousness has grown. I now think there are many things that Buddha thought should remain hidden that can now very well be made public. Twenty five centuries have made a basic difference. So I say that a great many of the things that Buddha thought to be secrets can now be taught openly. Similarly a great many of the things that I consider to be secret can be revealed twenty-five hundred years after me, provided man's consciousness continues to evolve the way it should.

Do you follow what I am saying? Even if Buddha were to come back, he would like to reveal many things he had held back from his own times.

Buddha did one thing of great understanding and import. He had decided on eleven questions that no one was allowed to put to him. Because if any of them were put to him, he would have to answer them in some way or another. And while it was not proper to give a wrong answer to them, it would have been

really wrong to give the right ones. So he had decided on eleven questions that were prohibited, because they were unexplainable. Before Buddha entered a town it was publicly announced that no one should put any of these eleven questions to Buddha, for he would not answer them. So the announcement said no one should embarrass Buddha.

And there was a good reason for Buddha to have refused to answer them. It would have been harmful if he had answered them, and if he refused to answer them, he would have felt guilty that he was sup pressing the truth. So the best way was that they should not be raised at all.

So every village was informed by beat of drum that as Buddha was visiting them they must not put one of these eleven questions to him, because it would amount to embarrassing him. These questions were treated as avyakhya, as unexplainable questions. And they were not raised really; one never put them to Buddha.

And whenever an opponent of his insisted on putting it, Buddha would say to him, "Wait for some time, and do some sadhana in the meantime. And when you will be deserving of it, I will answer your question." But he never answered really. And this is what his critics and opponents used against him. The Jains and the Hindus alleged that Buddha did not answer these questions just because he did not know the answers. They also said that since their own scriptures had answered each one of them, it seemed that Buddha was lacking in knowledge. But his critics forgot that it

was so easy for Buddha to have repeated the scriptural answers if he wanted to answer them.
The truth is that right answers are not written even in the scriptures; they are not possible really.
So the question should not arise why Buddha did not speak about the kundalini and the chakras.

In Search of the Miraculous Vol 1

Chapter #10

Chapter title: Meditation not Prayer has Great Future
1 July 1970 am in

Question 1
QUESTIONER: YOU SAID AT THE NARGOL MEDITATION CAMP HELD RECENTLY, THAT THE SADHANA OR DISCIPLINE OF KUNDALINI IS A WAY OF PREPARING THE BODY. WILL YOU PLEASE EXPLAIN IT?

Firstly, the body and the soul in their very depth are not separate; the difference between them is very superficial. When the whole truth of it is known, we no longer see the body and the soul as two separate entities; we really see them as one and the same. In fact, the body is that part of the soul which can be grasped by the senses, and the soul is that part of the body which is beyond the grasp of the senses. So the soul is the invisible end of the body, and the body is the visible end of the soul.

But this is known only when one comes to the ultimate experiencing of truth.

It is ironical that in general we all believe that the body and soul are one and the same thing. But this general belief is illusory, because we really don't know what the soul is. Rather we take the body for the soul. But even this illusory and popular belief stems from the same basic truth -- behind it lies the same knowledge of this unity; in some invisible recess of our being we do know that the body and soul are one.

This knowledge of oneness has, however, given rise to two kinds of errors. On the one hand there are the spiritualists, who say that there is only the soul and no body; and on the other, there are the materialists like Charvak and Epicurus, who declare that there is only the body and that there is no soul. These two mistaken concepts, contradicting each other, arise from the same profound realization that the body and soul are not separate.

And like the materialists, every common person -- who we say is ignorant -- thinks that he is only a body. But as the inward journey will begin, the belief that the body and soul are the same will be shattered, and one will come to know that they are separate. Because as soon as one knows that there is a soul, he also knows that the body is separate and the soul is also separate.

But this happens in the intermediate stage of the journey. When you will go deeper and still deeper, when you will attain to the ultimate experiencing, you will know that they are not separate. They are really

one and the same; they are the different forms of the same reality.

It is like I am one person with two hands -- a right hand and a left hand. If somebody observes my two hands from without and says that they are one and the same, he is wrong, because they are two hands clearly separate from each other. Coming closer to me he will know that my left hand is quite separate from the right one. Maybe, my left hand is in pain and the right one is not in pain. Maybe the right hand is cut down and the left one is okay. So the two are obviously not one and the same. But if someone will enter into my interiority he will find that I am one person and both hands are mine. When the left hand is broken it is I who am hurt; and when the right one is broken, it is again I who suffer. And in the same way when the left hand is raised up, it is I who am raising it up, and when the right one is raised up, it is again I who am raising it.

So in the ultimate experience the body and soul are not separate; they are two sides, like my two hands, of the same truth. I bring this simile so that you understand the thing well.

Then the journey can begin from any of the two points -- either from the body or from the soul. If some one begins it with the body and goes deeper and deeper into it, he will ultimately reach to the soul. It is like someone holds my right hand and moves up; he will reach to my left hand sooner or later. Similarly someone can directly begin with the soul and reach to the body in the end.

It is, however, very difficult to begin with the soul. It is difficult because the soul is altogether unknown to us. Since we mostly exist at the physical plane, our journey can only begin with the body. There are, however, techniques which start directly with the soul; but generally they are useful for only a very few persons. One in a million can use the techniques that begin with the soul. The vast majority will have to start with the body. One's journey can begin only where one is.

And for the journey beginning with the body the kundalini comprises the preparatory work. Kundalini is the basic seat of the deepest experiences of the body. In fact, the body is not only what we know it to be, or the physiologists know; it is much more. For instance, a fan is on. If we take the fan down and dismantle it part by part to investigate it, we will not come across electricity anywhere. And maybe, on the basis of this investigation a very intelligent person says that there is no such thing as electricity in the mechanism of a fan. He will never find it in any part of the fan itself. Yet the fact is that when it was moving, it was being moved by electricity. And the fan will stop moving the moment the electric current stops reaching it. The physiologists study the body by dissecting it and they don't find the kundalini anywhere. They will never find it. Yet the whole body is run with the electrical energy that is kundalini, like a fan is run with electricity. This electrical energy of the kundalini cannot be known through analysis done from without, because in the process of analysis the energy disintegrates and

disappears. It can be known only through inner experiencing of it.

There are two ways to know the body. You can know it from without as the physiologist does by dissecting it -- this is one way; and the other way is to know it from within it. One who goes deep inside it and lives there knows it from within.

One who begins to know his body from within... And remember, we know our bodies only from without. Even our own bodies are known to us only from the outside. If I know my left hand, I know it through my eyes which have actually seen them. So my knowledge about my left hand is really the physiologist's knowledge. But if I close my eyes and feel my left hand, this inner feeling of it will be my own. So if someone goes to know his body from within, he will soon reach the kunda, the reservoir, which is the source of all our bodily energy. The energy that lies asleep at this kunda, this pool, is called the kundalini. And then he will know for himself that everything emanates from there and pervades the whole body. It is like a single lamp burns and lights a whole room. If you will explore the source of the light pervading the entire room, you will come to the lamp and find that all light rays are emanating from this one flame. Then you will know that although the rays have reached distant corners of the room, yet the lamp remains their source.

Here we are concerned with searching that particular point from where life energy emanates and pervades our whole body. Life energy has to have a center; no

energy can be without a source. Though the sun is a hundred million miles away from us, yet we have its rays with us; we can say that there must be a center, a source from where they emanate and pervade the earth. In fact, no energy can ever be without a center; if there is energy it has to have a center. How can there be a circle, a circumference, without a center? Where there is a circumference there is certainly a center too.

That your body is a bundle of energy is self-evident; it needs no proof. It is a pile of energy that rises up and sits down, moves and halts and goes into sleep. And it is not that its energy always functions uniformly; sometimes it is active and vigorous and at other times it is in a lethargic, low and dull state. When you are angry you hurl a big rock at someone which you can hardly move in your normal state. When you are in great fear you run at a speed which would be envied by a runner in an Olympic race. So your energy is not always in the same state; it fluctuates according to conditions in and around you.

It is therefore evident that you have a kind of reservoir, a fountain, from which energy goes into action or does not go. It goes into action whenever necessary; otherwise it lies dormant at the source. From this source you draw energy in both your normal and abnormal conditions -- in your day to day needs and also in your emergencies. Yet this reservoir is never empty, it is always full; you cannot exhaust it. It is inexhaustible.

It is interesting to know that we never make full use of this great store of our energy. Those who have explored this field say that even the most extraordinary people, who are known as geniuses, do not use more than fifteen percent of their energy. Even great men of history -- who made history -- don't cross this limit of fifteen percent. And so far as the ordinary man is concerned, he goes through his life just with two to two and a half percent of it; ninety-eight percent of his energy remains unused.

So potentially, from the point of the seed energy, there is no difference between an extraordinary per son and an ordinary one. The difference is one of energy's use and disuse. The energy that a person of genius has put into use is the same as a very ordinary person possesses without using it. The ordinary man is one who never summoned his energy into action; he never provoked it, confronted it with a challenge. He is satisfied with what little he has on the surface, which he thinks to be his maximum. He makes do with his minimum and leaves the vast potential untapped. And that is why in moments of crisis even the most ordinary person displays extraordinary strength and ability. So only in moments of crisis do we come to know what our inner potentiality is.

There is a center in each one of us where this whole energy dwells -- hidden and asleep. One should say that it lies there in seed form -- enclosed and latent; but it can become manifest. And it is called kunda, the pool, or the reservoir.

The word "KUNDA" is very significant; it has many meanings. One meaning is that it is a still and tranquil pool without a single ripple. If even a single ripple is there it will mean that the energy has become active. kunda means that its content, its energy, is without any movement; it is perfectly passive, calm and resting. And another meaning is that though it is passive and asleep, it can any moment become alert, active, and moving. It is not a dry and dead pool; it is full to the brim. And any moment it can become active, dynamic; although right now it is in a passive, sleeping state.

That may be why we don't know what it is that lies asleep inside us. We can know only that much as becomes awake and active, only the active part of the energy will enter your consciousness, and its passive part will lie asleep in your unconscious. That is why even the greatest of men, unless they attain to greatness, remain unaware of this energy. Mahavira, Buddha, Krishna and Jesus, none of them were aware of their potential until they had actualized it, until they had attained to the height of their greatness.

That is why when the event of awakening takes place effortlessly, the awakened ones come to believe that it is a gift of grace from the unknown. They wonder how and whence this gift came to them. And so they feel that it comes from whosoever is nearest to them. If the Master is the nearest person, they will say it is a gift from the Master. And if the nearest object is an idol of God, and not the Master, then they will give all credit to the idol itself. Whatsoever will precede the

event -- a Buddha, or God in heaven -- will be taken for the source. But the fact is that it always comes from their own inner source. But because of their past unawareness they ascribe it to some outside agency like the Master or God, that happens to be nearest to the event.

I happened to read a story only the other day. Two farmers boarded a railway train for the first time. They were residents of a mountainous village and they were born on the same day. So when their birth day arrived, the people of their village thought of giving them some birthday gift. And as the railway train had been newly introduced in their part of the country, there could not be a better gift than a train trip for them. So the farmers received two train tickets from their village, and started on their first travel by railway.

Since it was an altogether new experience for them, they were excited and curious about everything that came their way. A vendor of soft drinks happened to pass by and they decided to buy a bottle of soft drink and have a taste of it. They decided to share the soft drink between them and if they found it to be delicious, they would buy themselves another one.

Having bought the drink, one of them started first to drink his share. As he was half way through the drink the train entered a tunnel. About this time his friend became anxious for his share of the drink and he asked the other not to grab the whole thing. His friend said, "For God's sake, don't touch it; it is poisonous! I have been struck blind by it!"

As the train entered the tunnel, it suddenly became dark all around and the farmer thought that the drink had turned him blind. So the nearest event -- the drink -- was taken for the cause of the blindness. It is just natural. What precedes an event is taken to be its causal factor.

Similarly, we don't know the real source of our energy. And unless it is awakened, there is no way to know it. And we are not aware if it can be available to us, and in what measure it can be available.

The awakened part of this sleeping energy, the kunda, is called the kundalini. The kunda itself is un conscious, it is asleep; but the kundalini is conscious and awake. Only that part of the energy which wakes up and comes out of the kunda is known as kundalini. Kundalini is not the whole of it; it is only a wave arising out of the pool.

So this journey is a two-fold exploration. The kundalini, the awakened energy, brings you the news that there is a very great source hidden within you which has immense possibilities. A single ray of light from the sun opens the possibility of an infinite number of rays coming in its wake. So one way lies through awakening the kundalini which will make you fully aware of the power of your body. And through the awakening of this energy you will arrive at those centers, those doors of your body, from where passage to the invisible end of the body, which we call the soul, becomes easy.

It is necessary to understand this thing clearly and fully, because whatsoever we do, it is really our

energy that does it through some opening or center. For instance, our ears are such an opening, through which we hear. If your ears get diseased, you will not be able to hear anything, because the energy will be blocked on reaching the ears, and it will turn back to its source. And by and by the energy will cease moving to the ears, because it only moves where it has a chance of being active. So the energy will no longer move to the ears.

The contrary can happen, too. If a person goes deaf and he wills strongly to hear from his fingers, it is possible that his fingers will begin to hear. There are people present on this earth who hear through bodily organs other than their ears. And there are people who see through organs other than their eyes. What is it really that you call your eyes?

It is nothing but a part of your skin, with this difference -- that since time immemorial man has been using this particular part of his skin for the purpose of seeing. It must have been only accidental that the first man had used that part of his body for this purpose; he could as well have used any other part for that matter. Other creatures really used other parts and consequently their eyes appeared in different parts of their bodies. There are animals and birds and insects who have grown double sets of eyes -- one set of real eyes and the other of false ones. While they see with their real eyes, they use the false ones to deceive their enemy. In case an enemy injures their eyes, their real eyes are saved. A very ordinary fly in your house has ,a thousand eyes; its one eye is really a collection of a

thousand eyes. That is why the fly's capacity to see is enormous and amazing. Some fishes see with their tails, because they are afraid of their enemies hitting them from behind.

If we make a study of the eyes of all the living beings of the world, we will learn that it is not necessary that they should only be where they are. Similarly, there is no particular meaning in having our ears the way they are. They can be really anywhere. The location of man's eyes and ears is the result of his repeating for infinite number of times the acts of seeing and hearing from the same spots. And consequently their memories have been most deeply engraved and fixated in our consciousness. So they get repeated mechanically and easily.

Even if one of the many sense organs that we have is lost, we will miss that part of the world which i8 made available to us through it. If we lose our eyes, the world of light will be lost to us; we will cease to experience light as such. Then we will not know light even if we have the best of ears and hands and other sense organs with us.

So when the kundalini begins to wake up and rise, it knocks at such new doors of your body that are not at all ordinary. Through these extraordinary senses -- after they are stimulated by the energy of the kundalini -- you begin to know things which you cannot know through your ordinary senses. Correctly speaking, the kundalini begins to hit and awaken your internal sense organs. Even now it is through the energy of the kundalini that your ordinary eyes and

ears and other sense organs function. But these are external organs which need a very small amount of kundalini energy to get going. A small increase in this amount, and you will have extra energy at your disposal to activate other centers as well.

For instance, if we pour some water on the floor here, it will form a tiny channel, leaving a single track behind it for more water to follow and flow. But if the amount of water poured is increased in a big way, it will break into many new channels, because the old channel cannot take all of it alone.

In a deeper physical sense, the awakening of the kundalini means that you have so much energy with you that your old channels are not able to contain it, and so it irresistibly seeks new avenues and new doors. As a result, many new and subtle senses within you will become awake and active. These extrasensory centers will make you telepathic and clairvoyant; you will begin to see and hear things which are beyond the reach of your ordinary eyes and ears. You will experience certain things your normal senses have nothing to do with. Altogether new sense organs will become active within you. And the most profound result of the intensification of the new senses will be that you will begin to know the invisible world which lies hidden in your body, which is the most subtle and imperceptible part of your body, and which we call the atman or the soul. So with the awakening of the kundalini the possibilities of your growth will be much enhanced.

But the work has to begin with the body.

There is another way which I have left out so far. I have so far explained to you what has been done generally to awaken the kundalini; but the kundalini is not the whole of the kunda or the pool. There is an other way which I may have to talk to you about separately. Very few persons in the world have taken 'this way. It is not one of awakening the kundalini, with which we are familiar, but of getting immersed in the kunda itself. It is not like awakening a small part of the energy and using it for growth; it is a matter of merging our entire consciousness in the kunda or the pool of primeval energy. In that event no new senses will be awakened; in that case no extrasensory experiences will be availed, and even the experience of the soul will be missed completely. In that event, one will directly encounter and experience God, the supreme.

Through awakening the kundalini, the first experience that comes your way is of the soul. With it, you realize that your soul is separate from those of other people. People who have attained by awakening the kundalini usually believe in the existence of multiple souls. They say that there are as many souls as there are living beings on the earth, that every person has separate souls. But people who have immersed themselves directly in the kunda say that there is no soul, only God is; there is nothing but God. They say there is only one, not many. Because by drowning yourself in the kunda, you not only merge with your individual kunda, but also with the kunda of all, of the collective, the universal kunda. kunda is one. It is not

my kunda and your kunda and his kunda as separate entities; it is one and the same.

That is why the energy of the kunda is immense and infinite. No matter how much energy you draw from it, you cannot reduce its content even by an iota; it ever remains full and whole. You may draw any amount of energy for your use, it makes no difference in its content; it is always full and inexhaustible. But what we draw from it we tend to call our own. It is like drawing water from the ocean and storing it in our separate small vessels. And we think that the contents of our vessels are different from one another. But if someone merges himself with the whole sea, he will say that the sea is one, that the water in the different vessels is part of the same sea, and it is going to return to its source again. You cannot keep it separate from the sea for long. Soon the water of the vessel will evaporate in the heat of the sun, then turn into clouds, and return to the sea in the form of rains. Really it has not been separated from its source; it cannot be.

Seekers who work through awakening the kundalini have extrasensory experiences, which are really extraordinary and unique psychic experiences. They are really psychedelic. And these people come to realize the soul which is only a part of God, or the supreme. Thus they are trying to realize the whole through its part. It is like different people are touching a vast and immense ocean from its different and distant shores. I may be touching the same ocean from one shore; you, too, may be touching from a

different shore millions of miles away from my shore. But how can I believe that you have reached the same sea as I have? I am touching its one shore which I think to be mine -- a separate ocean -- and you are touching another shore which you think to be yours -- a separate ocean. It is like I treat the Indian Ocean as mine, you treat the Atlantic as yours, and a third person treats the Pacific as his.

But in fact all the oceans are united and one. It is really a vast global ocean. But it is difficult to know it as such if we approach it fragmentarily; then we will not know the one vast ocean. Rather, we will divide and demarcate it according to our limited visions of it. Not only the ocean, we will divide the shores, too.

So the experience of the soul is like touching the ocean from a particular corner of it. And this can come about by awakening only a little bit of the vast energy. Therefore it becomes necessary for a seeker who has attained on this path to be prepared to lose the soul, too, to transcend it and go beyond. Otherwise the journey will be impeded, because it is yet incomplete. Realization of the soul is not the whole of it; he will have to lose the soul as well, and take a plunge into the kunda. But then it becomes easy; it is easier.

Many times a long route proves to be the easier one, and a shortcut turns out to be the most difficult. And there are reasons for it, and good reasons at that. A long route is always the easier one. Now, if I have to come close to myself I will have to do so through the medium of another person. If I want to see my own

image it will be necessary to take the help of a mirror. It seems to be an unnecessarily long and tortuous way, for my image to enter a mirror first and then return to me in the form of its reflection, so I can see my own face. "Why make such a long detour?" one may ask. But there is no way other than this.

Although my face is the nearest to me, yet for the same reason it is most difficult to see it directly.

So while the way of awakening a part of the kundalini energy certainly makes for a long route, it is almost inevitable. It is how the whole world of inner senses opens up and we attain to the self, or the soul. And from there a quantum leap becomes a must. It is really the long detour that makes the quantum leap smooth and easy. Because it is after that the bliss of selfrealization -- which comes through knowing one self -- begins to invite and provoke one to strive for the highest of bliss.

Certainly there is bliss in knowing and realizing oneself, but the bliss of losing oneself is of the highest. It is the supreme bliss. After you have known yourself, only one kind of hurt remains: it is the hurt of the self, the hurt of knowing that you are. With the attainment of self knowledge all pains will disappear, but one pain will still pursue you; and it is the pain of being. Now you will ask of yourself: "Why this, my being?" You now know that being also is unnecessary and painful. And then you will take a jump from being to non being. One day you will say: "Now that I have known the being I would like to know the non being

too. Now that I have known the light, I would love to know darkness too."

However vast the light, it has its limits; but darkness is limitless. Being is no doubt greatly significant, yet it is limited; non being is infinitely infinite.

People failed to understand Buddha for this very reason. When someone asked him, "Shall I survive there in moksha or freedom?" he said, "No, you will not survive; it is you who have really to be freed from yourself." Then he further queried, "Granted that in moksha everything else will go -- desires, sufferings and sins will go; but what about my being? Will I not live in my pristine form?" To this Buddha said, "How can you live? After desires, pains and sins will have disappeared, one pain will still remain -- the pain of being. Then your very being will begin to hurt you."

It is interesting to know that after the cessation of desires, your very being begins to irk you, hurt you. So long as you have desires, being does not seem to be at all irksome, because you keep your being occupied with something or the other. If you are after money, your being is occupied with making money. And if you want prestige and fame, your being is occupied with earning name and fame for you. But what will you do with your being when your desire for money will have left you, when you will cease to hanker after position and prestige, when even the desire for sex will be gone, and you will be left with nothing to do, when doing itself will cease? It is then that your being will begin to pinch you directly. Then being will disturb you and you will come to feel that

you don't need it. It is for this situation that Buddha says, "No, there will be nothing left. After the extinction of the lamp, where does the flame go?"

Till the time of his death people continued to ask Buddha, "What happens to a tathagata after his death? What will happen after you will be dead?" And Buddha always said, "What is there to happen after I am no more? Nothing will be left over; like the lamp is extinguished, everything will be extinguished. You never ask what happens to the flame after the lamp is extinguished. When the flame is gone, it is gone."

So the attainment of the soul is just a stage in the preparation for losing the soul. We gain it only to lose it ultimately. But it is easier, too. Because if you directly ask a person whose desires are still alive to sink himself in the kunda, to lose himself completely, he cannot do so; he will say it is just impossible. He will say that since he has many important things to do, he cannot afford to lose himself.

Why are we so afraid of losing ourselves? We are afraid because there is always so much to be done that if we lose ourselves, everything will remain undone, incomplete. For instance, I have built myself a house which is incomplete, and I think I will be ready to lose myself after completing this house. And by the time this house will be completed, some other incomplete projects and works will show themselves. Desire to do is really the desire to complete something, and that is what goads us on. Therefore as long as one's desires are there, it is not possible to lose one's soul, although losing one's soul straight

away makes for the shortest of paths. How can he, whose desires are intact lose his soul? Of course, if his desires disappear, he can be ready to lose the soul, too; because now he will have no use for the soul.

For instance, if you ask someone whose miseries are still alive to part with his bliss, he will say you are simply crazy. But if his miseries leave him and he is left with bliss alone, then he can prepare himself to part with bliss as well. With desires gone, what will he do with bliss? And the great event happens only when one is ready to give up bliss, too. Anybody can be ready to give up sorrow; but a time does come in our lives when we get prepared to part willingly with bliss itself. And that is what leads to one's dissolution in and unity with the supreme being.

This can happen directly too; one can enter the kunda in one sweep. It is, however, very difficult to prepare oneself for it all at once; gradual preparation is therefore the easier way.

When desiring disappears, when mind ceases, when doing comes to an end, when all your props with which you live fall away, then in the end only you remain without any basis, without any support. It is then that you say to yourself, "It is now no use salvaging this self; now I can let go of it too." Then you drown yourself in the kunda and merge with it. This merger with the kunda is called nirvana, or freedom.

If someone wants the plunge directly into the kunda, the kundalini does not come in his way. That is why

some of the spiritual paths did not talk about the kundalini; because it was not necessary. Those who taught direct merger with the kunda did not think it necessary to talk about the technique of kundalini awakening. But my own experience says that the direct paths could not work. They may have worked with one or two rare individuals, but that does not matter much. One flower does not make a spring. Therefore, one has to go through the longer route.

Many a time one has to knock at the doors of many other houses in order to reach one's own house. Just to arrive at your own house, you may have to pass through many other people's first. In order to know your own face you may have to know many other faces first. And before you come to love yourself you have to love any number of other persons. It seems so simple to love oneself. What difficulty is there in loving yourself? Who obstructs you in loving yourself? It is only right that you should come straight home. But it does not actually happen that way. In fact, it is very difficult to find one's own house before one has visited any number of houses belonging to others. And until one has begged for others' love and given his own to them, one does not come to know that the real question is of loving oneself.

About kundalini I said that it is a preparation of the body; it is really a preparation to enter the bodiless, to enter the spirit, the soul. And you cannot enter the soul with the amount of energy that is currently available to you, because it is just enough to take you through the day to day chores of life. In fact it is not

sufficient for this either; it is so meager that at the end of every day you feel nearly exhausted. The available energy is not sufficient even for our day to day needs; its supply is so poor. So with this meager energy you cannot reach the soul; the question simply does not arise.

It was for this reason that the concept of sannyas came into being. It came into being with a view to conserving our energy by freeing ourselves from householders' activities, because we had very limited amount of energy in our hands. This energy had to be channelized in some other direction; it had to be used for some higher purpose. So the seekers were exhorted to close their shops and escape from the marketplace, from the world.

To me, this attitude is mistaken. The little energy that we spend in our day to day life is not worth saving, because we will have to spend as much energy in saving it. Even to save energy, one is required to spend energy. Many a time, you don't spend as much energy in expressing anger as you do in suppressing it. Sometimes you have to spend more energy in avoiding a fight than you would have spent in fighting itself. So I don't consider it a right way; it is the way of the miser.

Is this sannyas? It is the way of the miserly people -- to save a little from what we have, which is itself too meager. This miserly approach is of no use. Instead of saving a little energy from here and a little from there, we should awaken more of the sleeping energy -- which is plenty, which is infinite.

Why save energy? Just awaken it more and more. If you have to spend more energy, draw it from the reservoir itself, which is limitless. You have so much that you cannot spend it all even if you wish to; so why bother about saving it?

Now a person is afraid that if he loves his wife he cannot love God; because he thinks that the little energy that he has will all be spent in loving his wife. So he decides to save it by running away from his wife. But in order to save energy he will have to fight with himself, which will again cost him energy. Besides, can you reach to God with the little energy with which you love your wife? It is so scant that it cannot really take you even to your wife, let alone God. It can never take you to God.

I mean to say that it is sheer madness on your part -- to think of building a bridge between you and the infinity with this paltry amount of energy which fails to bridge you even with your lover. You are aware of its utter inadequacy even in your petty relationships. Time and again it fails you, even in your effort to reach the hearts of your lovers.

So it is not a question of saving energy; it is a question of awakening the great energy that is lying asleep within you. And this energy is incalculably infinite, it is simply inexhaustible. And once it begins to awaken, the more it awakens the more is the possibility of its further awakening; it goes on opening. Once started, this stream of energy is so vast and endless that you can never exhaust it. In other words,

there is never a moment in your life when you can say that now there is nothing more to be awakened.

The possibility of awakening is infinite; you can draw any amount of energy from this limitless reservoir. And the more you draw from it the stronger you become to awaken more and more of this great energy. And when you have abundance of this inner energy at your disposal, only then can you use it in the quest of the unknown. And then only can you venture to tread on the paths that are unknown and uncharted. Do you understand what I am saying?

There is a kind of affluence in the outside world, too. A person has amassed abundant wealth and now he thinks of making a trip to the moon. Going to the moon is meaningless; there is nothing to be gained. But there is nothing wrong about it; because there is nothing to lose as well. He has so much that he can easily afford it.

As long as you don't have wealth in abundance -- you have only enough for your day to day use or even less -- you will keep a strict eye on your expenses; you will think twice before spending even a penny. And therefore you will never step out of the known world. To go into the unknown you need abundant energy, a plethora of energy. And the kundalini will fill you with that abundance. Then you have so much that a question arises as to how to spend it and where.

And remember, when you have abundant energy, you suddenly find that all the old channels of energy are completely choked up; for they are now incapable of

taking so much, they are not meant for it. It is like an ocean has fallen into a small river, wiping the river out of existence all at once. The river will never know where it has disappeared and how. The old channels of your anger, your sex and the rest of it will suddenly choke and disappear. The day the flood of energy will rise, it will crush and destroy all its old wharves and banks. You will suddenly find that something altogether new and different has come into being. And you will wonder what happened to all your petty savings and your miserly and stingy living. Your puny efforts -- like practicing celibacy and suppressing anger and doing this and that -- will disappear into thin air, because the old canals and rivers have disappeared and a whole ocean has appeared on the scene from nowhere.

And when you have no other way to spend this immense energy, you suddenly find that this energy has set out on an altogether different journey. Because the journey has ceaselessly to go on and on; it can never come to a stop. The energy will keep moving; it cannot stop. This pilgrimage is everlasting.

It is just a matter of awakening the energy for once. Then your old ways of life become meaningless, and many unknown and unfamiliar doors, lying closed for ages, begin to give way to this onrushing energy. And it is there that you begin to have extrasensory experiences. And as soon as the extrasensory doors open you begin to be aware of the bodiless part of the body, which may be called the soul or the spirit.

So kundalini is body's preparation to enter the bodiless, the soul. It was in this sense that I had said so at Nargol.

Question 2
QUESTIONER: TALKING ABOUT ASCENT AND DESCENT OF THE KUNDALINI ENERGY, YOU SAID THAT ITS ASCENT PRECEDES DESCENT. IS ITS DESCENT THE SAME AS DESCENDING OR MERGING IN THE KUNDA OR IS IT SOMETHING DIFFERENT? PLEASE EXPLAIN THE PHENOMENON OF ASCENT AND DESCENT.

Actually, the merging in the KUNDA is neither descent nor ascent; it is nothing of the kind. It is not a matter of rise and fall; it is just a matter of disappear ing, of ceasing to be. When a drop of water falls into the ocean, it does not ascend or descend, it just disappears into the ocean. Of course, when a drop dries up in the heat of the sun, it certainly ascends to the heavens in the form of vapors. And when in contact with the cool air, the vapor turns into a cloud; it descends to the earth in the form of rains. But its journey to the sea is neither ascent nor descent; it is simply merging, disappearing, dying in the ocean.
So the question of ascent and descent arises in a very different sense. It is in the sense that many times the energy that we raise has to be returned to the kunda, the pool. We raise the energy and at the same time we return it to the source, again and again. And it is necessary to do so for many reasons. One big

reason is that often enough the amount of energy awakened is much more than what we can stand, and so it has to be sent back to its source; otherwise it may prove to be dangerous.

Some energy, if it is more than what we can take... Our capacities to bear a thing are limited; even our capacity to bear happiness is limited. So also our capacities to bear pain and power are limited. And if the shock of onrushing happiness or pain or power is more than we can take, then our psychosomatic organism can suffer a breakdown. And this will be quite harmful. That is why many a time energies that are too much have to be returned to their source. But it depends on techniques. It is not necessary in the case of the technique that I am talking about. There are techniques which awaken the energy instantly and suddenly; they are called the techniques of sudden enlightenment. And there is always some danger inherent in the practice of such techniques, because the onrush of energy may be too much for you to bear; you may not be prepared for it. Its voltage may be so high that your light can be turned off, or your fuse can be blown, or your fan can be burned, or your car can be set on fire. But the technique that I give you here is free from this danger; it first creates potential in you and then awakens your energy.

Try to understand it in this way. If a big dam bursts, it will cause a good deal of damage. But the waters of the same dam can be channeled in a regulated manner and according to the needs of the users.

A unique event took place in the life of Krishna murti. In his adolescence he was made to go through the entire discipline of the kundalini by some special people belonging to theosophy. A number of experiments were made on him, but he has now no clear memory of them. He is not aware of what he had to go through. He became aware only when the ocean of enlightenment had already entered the canal that he was. That is why he has no knowledge of the preparatory phase of his spiritual life.
And so he does not accept that any preparation is needed for enlightenment. But the fact is that he was prepared for this in a big way, which had never happened on this earth before him. Actually any number of people have done preparatory work, but they did it with themselves. Here for the first time other people did this job for Krishnamurti. They really worked on him.

Question 3
QUESTIONER: CAN OTHERS DO IT REALLY?

Absolutely, others can do it, because in the deepest sense others are not others. Those who appear to us to be others are not that. So others made these preparations, and they did so for a great cause, for actualizing a great event. But the event could not be actualized; the experiment just misfired.
The event the theosophists were preparing for was to be the advent, the entry of a great soul, for which Krishnamurti was chosen as the vehicle. Krishnamurti

was to be just utilized as a vehicle, and he was prepared for this purpose. For this purpose spiritual channels were dug and energy was awakened through the medium of Krishnamurti. But this was only the preliminary part of the work. So far as Krishnamurti was concerned, he was not the goal of the project, he was only used as a means. It was a question of making a space in him for some other soul to come and reside. But it could not succeed; it failed.

The project failed because when the waters arrived, Krishnamurti declined to be the means; he refused to play the medium for somebody else. It was feared that he would do so. Such a fear has always been there, and that is why such experiments were never made in the past. This fear is real; because when a person comes to a state when he can be an end unto himself, why should he agree to be a means for somebody else? Krishnamurti declined in the last hour.

It is like this: I give you the key to my house so that you can prepare it for a guest who is expected here tomorrow. But after I hand you the key and leave the house, you become the master. You can very well refuse to take the guest in the house on the plea that you are its master, the key is with you. This key was made by someone else, and someone else had constructed this house too. And although you have the key you have no knowledge how the key was made or how the house was constructed. But since you own the key and you know how to open the house, the matter ends up there.

Such a thing has happened. Some people can be prepared, and some others come prepared from their previous lives. But this is not an ordinary matter. Ordinarily, everybody has to prepare himself for himself. And it is only proper that preparations should come first and the happening of enlightenment after ward. More water should flow into the canal only as its capacity to take it grows.

Care should be taken that the energy is awakened only in proportion to your capacity to take it, never more than that. There were techniques which led to the release of excessive energy. That is how many people went mad and insane. And it is because of such practices that people became very much afraid of religion.

So we can have two ways of awakening the energy and there is not much difficulty about it.

I am going to tell you from a recent experience of America -- from their management of electric supply -- how at times our plans go awry. Such a situation can arise even in the internal sphere of our life. They have in America 80 organized the distribution of their electricity that if there is surplus electricity in a particular town -- if on a particular night the town uses less than its allotted quota -- the surplus electricity is automatically transmitted to another town where it is needed. It means that even a small amount of electric energy is not allowed to remain unused in any place; it is immediately transferred to another place which uses it.

For instance, a factory that was working till last evening has closed down today on account of labor trouble, and it is not going to utilize the energy al lotted to it. And there is another town where a factory may be lying idle for lack of energy. So they have organized it in a manner that electricity within a zone is constantly relayed from one place to another, so there is no surplus in one place and scarcity in another.

But it so happened a few years ago -- and it happened on account of this system of automatic transmission of energy -- that for ten to twelve hours America was plunged in darkness, and a kind of chaos prevailed all over. As it happened, there was a power failure in a certain town and as a result a vacuum was created there. Now the entire excess energy in the network of that zone automatically rushed back to that area -- with such force that all the fuses in that town were blown and consequently the whole interconnected system of that zone was disrupted and disorganized. The whole organization of electric supply collapsed, and suddenly for twelve hours America returned to a state where it existed some two thousand years ago. There was total blackout all over, and all social life came to a standstill.

It was then that they realized for the first time that all their attempts at efficiency and streamlining can boomerang on them and prove to be a disaster. This thing would never have happened if each town had its own separate system of electric supply. This thing can

never happen in India, that the electricity of the whole country goes off all at once. It can only happen in the USA, where even electric supply is wholly organized and centralized and where the circuit is fully flowing all the time. So there is always a danger.

There is a system like the electric circuit within man as well. And if the electric current that is inside you flows toward you in greater quantity than you can take, it can be dangerous. And there are techniques with which you can increase the flow of your inner electricity. For instance, you are sitting with fifty other people in this hall. With the help of some techniques you can, if you like, cause the energy of all the fifty people to flow toward you -- one person. In that event all the fifty persons, being drained of their energy, will become unconscious, whereas you will become a pillar of energy, you will be bursting with energy. But this may prove to be dangerous for you too. It is possible that the energy thus released may be too much for you to bear. And the contrary can also happen. Through the same route, your current of energy can be directed to flow to others, draining you of your whole energy. All such experiments have been carried out in the past.

So there are methods with which one can return the surplus energy to the source in case too much of it flows to higher centers at a time, in case there is a surfeit of energy. But this is not necessary in the case of the techniques that I am giving you here. This is wholly unnecessary, because energy will be released in this case only in proportion to your capacity to take

it. We will create the space first and then release energy to fill the space. So you will never be in need of returning any surplus energy. Such a situation is not going to arise. Of course, some day you yourself will return to the source; but it is a different matter. Having known everything you will take a jump and merge with the kunda. But that is quite a different thing.

These terms, ascent and descent, have been used with other meanings as well. The meaning in which Shree Aurobindo uses them is very different.

We can think of the divine energy in two ways: either we think of it as something residing above us, at the top, in the heavens, or as something down below, at the bottom, in the abysmal depths. We think in terms of the zenith or the nadir. But so far as the cosmic order is concerned, the terms above and below, the top and the bottom, are meaningless; they have no relevance whatsoever. They are just our thinking concepts; they only represent our ways of thinking. We take the ceiling of this hall to be above us, but it is not so. If we bore the earth right at this place with a drilling machine and go on boring, it will someday end up in America. And if someone were to observe from there he will find this ceiling to be below us -- under our heads, not above them. We will appear to him as a bunch of people doing shirsasana -- to be standing on our heads. But the ceiling remains the same. It depends on how and whence we see it.

The same way our concepts of east and west are false. What is east and what is west? If you keep

going east you will reach the west. And if you keep walking westward you will come to the east. Why call it the west if walking in this direction you come to the east? It is meaningless. Every such concept is relative, and so it is unreal. It is just a utilitarian hypothesis, an imaginary concept; it is useful and yet false. Can you say where east is and where it begins? Does it begin in Calcutta, Rangoon or Tokyo? Where does west begin and end? They really begin nowhere and end nowhere. They are only utilitarian concepts, with which we divide the earth for our convenience.

The same way above and below, the top and bottom, are utilitarian concepts. While east and west are horizontal concepts, above and below are vertical concepts. They are just concepts nonetheless. Actually there is nothing like above and below; because the universe has no roof and no floor. It is so vast and limitless. So all talk of above and below, up and down, is meaningless.

But this utilitarian concept of above and below has invaded our religious thinking too. So some people experience God as something coming from above; and then it is a case of energy descending on them. Some people experience God as something rising from below, from the roots; in that case energy ascends to them. But actually this division has no meaning. Where we place God -- above or below -- is a matter of aptitude and expediency. But if we have to make a choice in this makeshift arrangement, I would prefer the concept of ascent to that of descent.

The concept of the ascent of energy will be more useful for you than the concept of descent, and there are reasons for it. Because if you take to the concept of ascent, you will have to raise the energy, you will have to work for it. And in case you choose the other concept, descent of energy, you will be left with nothing but prayer, you will do nothing but pray. If it is a matter of descending energy, you can only fold your hands and pray.

Therefore, two kinds of religions evolved throughout the world -- one based on meditation and another based on prayer. Religions committed to prayer are those that experience God to be above, in the skies. He is above the ethers and we cannot do a thing to bring him down to us. If we want to find him, we will have to rise higher and higher. And if we strive to do so, we can ourselves become God. But we cannot go up; we have to remain where we are. And so all we can do is to call out to him in prayer: "O God, descend on us, please! Come down to us."

On the other hand, there are religions which believe that we have to raise something up from our within, that there is something asleep at our roots, and it can be raised up only if we do something in this direction. Those religions turned away from prayer and took to meditation. They became religions of meditation. So the concept of above and below has made all the difference between prayer and meditation. Religions of prayer believe God to be high up and religions of meditation think that he resides at the roots, from where he has to be raised up.

And remember that by and by, religions of prayer have been losing ground and dying out. There is no future for them; they have no future whatsoever. And religions of meditation are daily growing in potentiality, and they have an enormous future before them.

I would like you to understand that our journey's road goes upward from below, from here.

This concept has some other meanings too. The concept, however, is relative. Therefore, it does not matter to me if you believe God to be above in the skies. I will have no difficulty about it. But I know that you will certainly face difficulties in working it out. I said a little while ago that if we keep going eastward we shall ultimately come to the west; but this does not mean that we should go eastward if we have to go to the west; we should only go westward. Though the east west concept is meaningless, yet we start going westward if we have to go to the west. This is also true; that if we keep going eastward we will ultimately come to the west. But then the journey would be unnecessarily much too long. Do you understand what I mean to say?

It will make a lot of difference for the devotee and the meditator. The devotee's God is up in the sky, and so he will pray and wait with folded hands. And the meditator's God is hidden below in his roots and so he will gird up his loins and strive to awaken him.

There are other interpretations which we should bear in mind. When we believe God to be below, in the roots, his presence is felt everywhere, even in what we call our baser instincts and emotions. Then

nothing in our minds remains base and lowly, because if God himself lives in the region below, he is present even in what we call the most lowly region of our life. And he can be awakened even there. If sex is in that region, God will be there too, and he can be awakened and attained from that end also. In other words, there can be no place where he cannot be found. He will be found even in the lowest of hells, if it is there.

But if we believe that God is somewhere up in the skies, the chorus of condemnation starts immediately; then whatever is below stands condemned, be cause God is not there. And then unknowingly the feeling of one's own inferiority grips the believer. And its consequences -- the psychological consequences of self condemnation and guilt -- are simply disastrous.

And if you want to stand on firm and strong feet, it is necessary that the energy should come from below, for that will lend strength to your legs. If the energy came from above, it will only touch your head. But the question is that the energy, to be effective, should reach the very roots.

And the energy coming from above will always appear to you to be alien and foreign. That is the reason that those who attain through prayer never believe that God and we are one. Mohammedans have always been strongly opposed to anyone saying that he is God. They think that God and man cannot be one and the same, because God is up in the heavens and man is here on the earth, at the bottom. Therefore they beheaded Mansoor and killed Sarmad. For them

there is no greater blasphemy than this, that anyone should say that he is God. Because while God is of the highest, man is as good as worms creeping on the ground. How can the lowly man identify himself with the highest?

The reason for this belief is that when we think God to be high up and ourselves to be lowly creatures, we are bound to be two separate entities. For this very reason the Sufis were never acceptable to Islam -- the religion of the Mohammedans -- because Sufis claim that they and God are one.

We can be one with God only if God comes from below, because we are below. Only if God comes from the earth and not from the skies can he and we unite into one being.

As soon as we install God on a throne in the heavens, our earthly life stands condemned; it be comes a sin. And then to be born into this world is looked upon as a result of our sin. And when we place God at the roots, life on this earth becomes a bliss, a benediction. Then it ceases to be the fruit of our sins and turns into a gift of God and his compassion. And then the presence of his light will be felt even in the darkest of objects. And then, God will be present in the innermost being of even the worst of men, even the most devilish man.

Therefore I would prefer that you believe God to be an ascending force; although really there is no difference between the two concepts of ascending and descending forces. There is no difference whatsoever for one who knows. He will say that both

ideas are just useless. But if we do not know and want to go on a spiritual journey, it is better that we choose a path that makes our journey easier. So I would like the seeker to understand that energy will rise from the bottom and go on an upward journey.
Therefore, people who opted for the upward journey accepted fire as the symbol of God, because fire is always rising upward. The fire in the lamp, its flame, is constantly going up and up. That is why in the deepest recesses of our mind we accepted fire as God's symbol -- for the simple reason that irrespective of what you do, fire always goes upward, and as it goes upward it is soon lost in the void. The flame of fire is visible for a while and then it loses itself in the ether. Similarly the seeker will rise upward, will be visible for a while and then he will lose himself in the unseen.
Therefore I lay stress on the ascent of energy and not on its descent.

Question 4
QUESTIONER: YOU SAID AT THE NARGOL CAMP THAT WE HAVE TO TIRE OUT OUR BODIES THROUGH INTENSE AND DEEP BREATHING AND CONSTANTLY ASKING THE QUESTION "WHO AM I?" SO THAT WE ENTER DEEP MEDITATION. BUT HOW CAN EXHAUSTION AND THE RESULTING LACK OF ENERGY LEAD TO MEDITATION WHICH REALLY NEEDS ABUNDANT ENERGY?

"To tire out" does not mean that there will be any lack of energy. When I say you have to tire your self out, what do I mean by the term "yourself"? Here "yourself" means your sense organs through which your energy flows in regular process everyday. By "yourself" I mean your organism; I mean you as you are right now. I am not talking about what you really can be; I am, at the moment, concerned with what you are.

So when you tire yourself out, two things hap pen together. As you tire yourself out, all your senses practice tires out your body-mind, your sense organs, on the other it goes on hammering your kundalini. So from one end you get tired and from another your sleeping energy begins to wake up.

Both processes are simultaneous. On one side you get fatigued and on the other your energy is awakened. At the same time, you are not in a position to use your energy any further. Your eyes are so tired that they cannot see; your mind is so tired that it cannot think, even if it wants to. Your legs refuse to move, they are so utterly weary.

In this situation, if you want to move you will have to move without your feet, and if you want to see you will have to see without your eyes, because they are just exhausted. So when your organism is overworked it refuses to do a thing. But at the same time some energy has been awakened and it wants to do something urgently. Now this energy will immediately knock at those of your doors that are not tired, and are ever ready to take it and work with it. These

openings were always ready but were denied all opportunity to do a thing. You were so strong that you could use up all your energy. Now you are tired, and new and fresh energy is up for action. But your old organs like eyes and ears will refuse to take it. So when your ears and eyes refuse to see, what will the new energy do?

In this situation you will begin to see from some very different dimension, which will be a new part of your being. Your psychic center of sight will begin to operate, and you will see things that you had never seen before. And you will see from a space you had never used in the past. That space had never been given an opportunity to function; now there is an opportunity for it, for the first time.

It is for this reason that I lay stress on tiring you out. On the one hand your body has to be tired, your mind has to be tired, all that you are has to be tired, so that what you really are and you are not aware of can become active. When fresh energy is aroused, it demands work, and your being will have to provide it with work. Actually this energy will find work by itself. So in the event of your ears being tired, the newly awakened energy will hear that which is called "NAD" or the inner sound. In the event of your eyes being tired, the new energy will see light, inner light. To hear the inner sound and to see the inner light, your physical ears and eyes are not needed. It will smell such perfumes as are beyond the reach of your ordinary noses. Thus, very subtle senses, what you call supersenses, will become alive and active.

Each of our sense organs is connected with a corresponding supersense organ. There is an ear which hears on the outside and there is another ear which hears within you. But the inner ear was never given a chance to function. Now that your outer ear is overworked and it refuses to work anymore, and the new energy has gathered near your reluctant ears, what will it do? It will activate your other ear, the inner ear, which has never been used in the past. So you will hear and see such things that if you speak to your friends about them they will say, "You have gone out of your mind. It is impossible. You are deluded; you are just dreaming."

But you will hear the sound more clearly than you ever heard the music of your veena, your lute. The inner lute will be heard so clear and loud that you can never think that it could be unreal, false. You will say that if this is false, the outer veena is utterly false.

So that new doors to your existence open, it is necessary as a beginning to tire out your senses. Once those doors are opened, there is no problem. Then you can compare, and say that if you have to see, it is far better to see within, which is so much blissful. The outer is insignificant in comparison with the inner. But right now you have no way to compare, you have no choice whatsoever. If you want to see there is only the outer scene to be seen. Once your inner eyes begin to see, you have a clear choice; you can choose between the inner and the outer. And then you will always choose the inner whenever you

will feel like seeing. And you will not miss it; the outer will become meaningless.

There is a story in the life of Rabiya. Of an evening the sun is going down and she is sitting inside her hut. A fakir known as Hassan has come to visit her. It is the time of sundown and the evening is simply enchanting. So Hassan calls out to her, "Rabiya, what are you doing inside the hut? The evening is so beautiful, and the sundown is as splendid as I have never seen before. Such a glorious evening may not be seen again. Please come out of your hut and watch it."

In answer, Rabiya says, "O fool, how long will you continue to watch the outer sun? I ask you to turn in, because here I am watching him who created the sun. And I am witnessing such suns here as are yet uncreated and will be created in an unseen future. So it is better that you come in."

But Hassan could not get what Rabiya wanted to tell him. This woman is really rare. Rabiya is one of the very few women of significance in all the history of mankind. But Hassan fails to understand her; he insists again and again that Rabiya should come out of her hut and watch the sunset which she is missing. And Rabiya warns him over and over not to get lost in the glamor of the outer sunset and thus miss the real beauty of the inner.

This conversation between Rabiya and Hassan is happening at two different planes simultaneously. Two different kinds of sense organs are participating

in it. If you are not aware of the inner senses, then the outer world is everything for you.
And it was in this sense that I said that it is good if the outer senses are tired out.

Question 5
QUESTIONER: SO IN THIS MEDITATION, TIRING OUT DOES NOT MEAN LACK OF ENERGY.

Not in the least. It is meant to awaken the energy -- the energy that lies asleep inside each one of you. And the whole work is meant to awaken it. It is true that the sense organs get tired; but the sense organs don't comprise the energy, they are merely the doors through which the energy passes. And you are not the door; you are something else. You merely pass through these doors. And it is the doors that get tired and ask you not to pass through them, because they are overworked and exhausted. Your eyes are refusing to be used. And the other senses say the same thing.
So initially this process of tiring out the senses is very helpful.

Question 6
QUESTIONER: IF IT IS A CASE OF ENERGY AWAKENING, THEN THIS MEDITATION SHOULD BRING FRESHNESS INSTEAD OF FATIGUE. BUT ORDINARILY IT BRINGS ONLY FATIGUE. WHY?

It will be so only in the beginning. But by and by you will feel fresh and exhilarated. This freshness and exhilaration is such as you have never known before. But in the beginning you will, for sure, feel tired. It is so because you have identified yourself with these senses. You think them to be yourself. So when the senses are tired, you say that you are tired. This identification with the senses has to go.

For instance, you are riding a horse and the horse gets tired. Now if you are identified with the horse you will say that you are tired, you are dead tired. We take on the fatigue of all those with whom we are identified. If you identify yourself with the horse, you will be tired when the horse is tired. The day you will know that you are not the horse, a freshness will visit you in a very different way. And then you will know that it is the senses that get tired and not you.

On the contrary, when the senses are tired and refuse to work, a lot of energy which would otherwise have been frittered away uselessly, is saved and conserved in a pool of energy within you. Then you will know what is called conservation of energy, and it will increasingly turn into your priceless treasure. And since this energy does not go out, it permeates every fiber, every pore of your being. This energy is you, and when you will understand it you will know the difference.

So by and by, after meditation, you will experience immense freshness. It is wrong to say that you will feel freshness, rather you will become freshness itself. It is not that you will feel fresh, you will be the

freshness. But this will happen only when your identity will change. Right now you are riding the horse, and all your life you have identified yourself with the horse. It will take time to know that you are not the horse but the rider. And it will be easier for you to understand if the horse is so tired that it drops down. Then you will have to walk, and walk on your own feet. And when you walk, you will know that you are separate from the horse.
But riding for long on horseback you have forgotten that you can walk. So it is good that the horse is tired out.

In Search of the Miraculous Vol 1

Chapter #11
Chapter title: The Alchemy of Chaotic Breathing
2 July 1970 am in

Question 1
QUESTIONER: A GREAT MYSTIC OF RUSSIA, GEORGE GURDJIEFF HAS WRITTEN A MEMOIR OF HIS SPIRIT UAL ADVENTURES KNOWN AS Meetings with Remarkable Men. IN THE BOOK HE SAYS THAT HE WAS MUCH IMPRESSED BY A DISCUSSION WITH A SUFI DERVISH ON YOGIC PRANAYAM AND ASANAS. THE DERVISH HAD WARNED HIM AGAINST ALL KINDS OF BREATHING EXERCISES, BECAUSE ANY CHANGE IN THE NATURAL BREATHING SYSTEM BRINGS ABOUT DISORDER IN LIFE WITH

DISASTROUS RESULTS. WHAT DO YOU SAY ABOUT IT?

There is some truth in what he says about pranayam and other breathing exercises. In fact, there is no falsehood which does not contain a grain of truth; it cannot be otherwise. Every lie has a little of truth in it. And it is this small element of truth that impresses one. But with it, the lie goes along and finds credibility; otherwise one would not know about it.

Now it is true that we should not possibly interfere with and obstruct the natural ways of our life; otherwise there is going to be trouble. It would be good if we didn't impede the natural functioning of our bodies; we should not interfere with the way we breathe, the way we walk, stand or sit. Because as soon as we place hindrances in their way, changes begin to happen.

Remember that any kind of loss means change, and gain also means change. Both loss and gain are changes. So if you want to remain as you are, then it is just proper that you don't interfere with your breath ing. But if you have somewhere to go, if you want to bring about a change, a transformation in your life, then you will have to take the risk. The risk is if you bring about a change in your breathing pattern, it will change your whole lifestyle. If you are satisfied with being as you are, if you think it is okay as you are, then you need not do a thing. But if you feel that is you are is not enough, then you will have to make a change.

And then a change in our breathing becomes important to us, most important. And as soon as you make a difference in your way of breathing, many things in you will begin to fall apart, and many other things will begin to be put together. Now, after thou sands of experiments, it has been found what it is that will drop away from you and what it is that will be put together and added on to you. It is now as good as settled -- a veritable science.

A few things are known to all of us from our day to day experiences. For instance, when you are angry, your breathing undergoes a change; it does not remain the same. And breathing changes even as you feel quiet and silent; it will not be what it used to be. And if you know how you breathe in a state of silence, then you can create that state by regulating your breathing in a way that corresponds with silence.

Both mind and breathing are interconnected.

When the mind is sexually aroused, the pattern of breathing immediately undergoes a change. So if in a state of sexual arousal you don't allow your breathing pattern to change, sexuality will disappear instantly. The desire for sex will cease; it cannot last any longer. For anything to happen, everything in the body mechanism needs to be in a particular state of alignment with everything else. So if you begin to breathe slowly when a strong wave of anger assails you, anger will evaporate; because it will find no room in slow breathing to stay as it is.

Therefore the discipline of breathing has great significance. A change in breathing effects a

corresponding change in your mind. And there is no danger involved when it has been established -- and established very scientifically -- how mind behaves in different states of breathing. There was danger of course in the initial stages of this experiment. In fact, danger is there even now in the experimental stages of every new adventurous search in Life. But as the experiment succeeds it turns into a scientific law. For instance, it is impossible for a man to be angry if he keeps his breathing steady and calm. Both anger and calm breathing cannot go together. The contrary is also possible. If you begin to breathe the way you breathe in anger you will shortly find anger arising in your mind.

Pranayam, or the discipline of breathing, has discovered many methods for the transformation of your mind.

It would be good to understand the difference between what we call artificial breathing and what we call natural breathing. What you know as natural breathing is not that natural. If you understand it rightly you will know that it is all artificial breathing which you have become accustomed to. Because you have been breathing this way for a very long time, ever since your childhood, you have become used to it. It has become your habit -- a second nature. Really you don't know what natural breathing is.

You breathe in one way during the daytime, and during the night you breathe in quite another way. Your breathing during the day has been artificial. In the night during sleep, natural breathing takes over --

process, which is operative during your sleep, is more natural than your daytime breathing.

We have gotten into a certain habit of breathing during waking hours which is not natural, and there are reasons for it. If you are a little alert about your ways of breathing when you are in a crowd and when you are alone, you will find that they are quite different from each other. You will also find that the way of your breathing changes as soon as you are alone after leaving the crowd.

You breathe in a certain manner while you are with the crowd, and you breathe quite differently when alone. Being surrounded by a crowd, your mind is tense and your breath is short and shallow; it does not go deep. But when you are sitting alone and relaxed, your breathing becomes deep again. And when you go to bed in the night, it becomes completely deep during your sleep. You never breathe so deeply during the daytime; while awake, you never breathe so natu-rally and deeply that it is loud and you hear it.

What is known as our natural breathing is not natural; it is only conditioned and artificial breathing. It is so patterned that it has turned into a habit.

Children breathe in a way that is quite different. Put a child to sleep and then watch him; he breathes with his belly, and as he breathes it is his belly which rises up and goes down. But grown-up people breathe with their chest, and so it is their chest that moves up and down with breathing. The child breathes naturally rally. And if you begin to breathe the way children do, your mind will slowly get into the same state as that of

a child; your mind will be as innocent as the child's. Or conversely, if you become as innocent as a child is, you will begin to breathe with your belly.

That is why statues of Buddha made in Japan and China are quite different from statues made in India. In India, Buddha's images have a small belly and a large chest. It is quite different in Japan and China; all his images in those countries have a large belly and a small chest. To us, Japanese and Chinese statues of Buddha look odd; we think they are misshapen and ugly. But in fact, it is the right thing; because when a man of silence like Buddha breathes, he breathes with his belly -- which is the natural way of breathing.

Such an innocent person as Buddha cannot breathe with his chest, which is unnatural and artificial. And when one breathes with his belly, the belly is bound to be large and bulging. So the large belly of Buddha's statue is symbolic. It might not have been so large actually, but it has to be depicted the way it has been depicted. And the reason is that a man like Buddha breathes with his belly, and he is as innocent as a child.

When we understand this, we can take steps to more to natural breathing. As it is, our breathing is unnatural, artificial. The dervish is wrong to tell you not to breathe artificially. In fact, our breathing is already artificial, unnatural enough. But as our under standing of it will deepen, we will increasingly breathe naturally. And when our breathing will be utterly natural, the greatest possibility of our life will begin to actualize and unfold itself from within.

It is also good to know that the practice of sudden artificial breathing is beneficial.

Here, one thing should be clearly understood: that where there is gain there is loss as well. A person runs a shop which brings profit and loss in the same measure. And another person is gambling in which he is a winner and loser in the same measure. The ratio of gain and loss is always the same. So the dervish is right in saying that it is dangerous to interfere with one's breathing. But it is only a half truth. It is full of possibilities too. It is a gamble.

So if sometimes we breathe for a little while in a completely unnatural manner -- unnatural in the sense that we never have breathed this way -- we will begin to be aware of very new states, new situations within us. These are situations in which we can go mad, and we can also be liberated in such situations. We can be insane and we can also become free in such situations. Both the possibilities are there. And since it is we who create these situations in us, we can very well control and undo them when we think it to be necessary. So there is no danger. Danger is possible only if we cannot undo them. But because we have brought them into being, we can very well terminate them as soon as we wish.

Such situations are in your hand, because every moment you know where you are moving, whether you are moving towards bliss or you are moving to wards misery, whether you are moving towards peace or towards danger. At every step you know clearly what is happening. So there is no danger whatsoever.

And if the pattern of breathing is changed very suddenly and briskly, then your whole inner state undergoes a complete change. We can never know, in our habitual way of breathing, that we are separate from the body. The habit which has become ingrained in us has bridged the two; it works as a bridge between the body and mind, and we have become so accustomed to their being one.

It is like you go home every day, and every day as you reach your house you automatically turn the wheel of the car and find yourself standing on the porch. You don't have to think about it -- never. But what will happen if one evening as you turn your car to the left as you have been doing every day, the car turns to the right, and your familiar road disappears, and instead an altogether different road appears in sight? You will suddenly get puzzled and bewildered and find yourself in quite a strange and incredible state of mind. For the first time you will become fully aware.

Strangeness of a thing immediately shakes you out of the rut of unconsciousness; it puts an end to your psychological sleep. Your unconsciousness can never end in a world that is well organized and settled, and where everything repeats itself mechanically every day. Your unconsciousness goes when some thing unexpected, strange and amazing happens, and happens suddenly.

For instance, I am talking to you here. This will not bring you out of the state of unconsciousness. But if suddenly this table starts talking, not even one person

will remain unconscious here. It will be impossible for you to remain unconscious if this table starts speaking. Even a thousand words of mine are not enough; you will hear them unconsciously. But one word from this table and you all will reach a state of awareness as you have never known before. Why? Because it is strange, it is weird, it is out of the way. It is this strangeness that upsets your inner state and breaks its established patterns of behavior.

So when the experiences of breathing put you in an utterly strange situation, then new possibilities of spiritual growth open up before you; you attain to awareness, and then you really see something.

And if someone can go mad consciously, it would be a great experience; no other experience could be greater than this. But he should be mad and yet re main aware. In the dynamic meditation that I have devised, such a space can be created where you remain fully aware within, and you go completely mad without. You go so mad that if someone else had been in your place you would not hesitate to call him in sane. So you can very well call yourself insane. But all the same you are aware and watching that you are dancing and whirling. So both things happen simultaneously: your being aware and your going mad.

But since you are aware, how can you go really mad? Yet what is happening to you is the same that happens to a madman. It is in such a situation that a feeling of utter strangeness overwhelms you, and you separate yourself from the body. Not that you do it,

the separation happens on its own. You suddenly find that all connections, all communications between you and the body have snapped, that all bridges have broken, and all adjustments have collapsed. You find that everything relevant has become irrelevant; the day to day relevance of things is lost altogether. Things are happening on their own. Your hands are moving without your wanting to move them. Your eyes are shedding tears without you wanting to cry. You want to stop the laughter, but it continues in spite of you.

The creation of such moments of strangeness is very important for awareness. And they are created more quickly through breathing than through anything else. Where other techniques will take years, breath ing will do it in ten minutes. This is because breathing is so deeply connected with our being that even a slight stroke on it reverberates throughout our being.

We have had very valuable techniques of breath ing, but I do not give much value to pranayam or any methodical way of breathing. Because as soon as you systematize breathing, it loses its capacity to create a strange situation for you. As a person practices breathing methodically -- inhaling with one nostril, withholding it for a while and then exhaling it with the other nostril -- it becomes methodical, it becomes part of his habit. And it is the habitual breathing, it is the conditioned breathing that in its turn, bridges you with the body.

The breathing that I teach is absolutely non-methodical; it is without any rules; it is absurd. It is not

a matter of exhaling, inhaling and withholding breath in a methodical manner. It is a way of creating a feeling of strangeness in you -- to put you so out of gear, to put you in such utter confusion and chaos that you cannot put it into order again. If you again create an order in this disorder, your mind -- which is so clever -- will soon accept it and adjust itself with it. Breathing in any methodological manner will again turn into a system. But it will lose all strangeness about it.

What I want is that a moment should come when all your roots, all your associations snap in one sweep. A day should come when you suddenly find that you have no roots, no identities, no associations whatsoever; that you have no parents, no brothers and sisters, that you don't have even a body to you. I want you to be in that absurd state where one appears to be crazy.

Remember that if you land in this state unaware and without your efforts, you will really go mad. But if you reach it through your efforts with awareness, you cannot go mad. Because then it will be in your hands, and you can retrace from it any moment.

In my view, if a person suffering from mental disorder is persuaded to do dynamic meditation, there is every possibility of his being restored to sanity and health. Because once he finds that insanity is what he himself creates, he will also know how he can cure it. In the past, insanity had gripped him by itself; he had no hand in it. This meditation will show him how he can have a hand in creating it and then getting rid of it. Of

course, the technique has its risks -- but the risk is worth taking; it is full of possibilities. So a man can be cured of his insanity through the dynamic meditation. It can be used for treating the mentally sick with success.

For the normal person doing this meditation, it can be said with guarantee that he will never fall prey to insanity -- because now he knows for himself how insanity is created. So he can very well turn off what he has turned on. Now it will be impossible to drive him mad, because now he will always remain his own master. Now he knows the secret of insanity and sanity.

The breathing that I am talking about is non rhythmic and non-methodical. You cannot repeat it today the way you did it yesterday, because it has no method whatsoever. Not only that you cannot repeat your performance of yesterday -- even today you can not end it the way you will begin. It will be what it will be.

And its only purpose is to see that your mind's conditionings, its habits, its set patterns are loosened. The dervish is right in saying that many nuts and bolts of your physical and mental structure will get loosened; actually they have to be loosened. At the moment this structure -- with its conditionings, set patterns and habits -- is so tight that because of it, separation of the soul from the body is not possible. Only when it is completely loosened will you know that there is something more within you, which was joined to the body and has not been separated.

But since this loosening happens through breathing, it is through a special kind of breathing that it becomes tight again; you don't have to do anything to tighten it. It is not necessary to do something to readjust it; it is readjusted by itself. Of course, if breathing results in a kind of insanity within you which gets out of your control -- if it becomes an obsession and continues for the rest of the day -- then it will be a bad thing indeed.

But if someone does it just for an hour and then leaves it, then everything falls back in place on its own. Afterward only the memory of the experience will remain with you. You will remember how you became separate from the body, and how you were again joined to it in an orderly manner. But now you know, even after being rejoined with the body, that you are separate. You know that you are separate, in spite of being united again with the body after the meditation had ended.

Therefore, this way of breathing is indispensable; we cannot do without it.

So the dervish is right in saying that interfering with breathing is dangerous. It has its dangers, indeed. But if we are seeking life abundant, we must be prepared to face a danger as great as our objective is. But there is a danger and there is a danger. There is danger which unexpectedly confronts us on its own, and we cannot escape it. And there is danger which we invite and create, and which we can get over any time we wish.

For instance, in the course of this meditation you go through all kinds of movements and actions.

Someone is yelling, someone else is dancing and singing. But if they are asked to stop everything, they can do so instantly. They will stop, because everything was of their own making -- this is one thing. And it is quite different if such things like crying and dancing happen to you involuntarily, without your cooperation. A lunatic is dancing on the road; his dance is compulsive. He does not know a thing about it, so he cannot do anything to stop it.

My understanding is that sooner or later, this meditation that I am giving you is going to be a therapy of great significance, and it will unavoidably be come a way of treating the mentally ill and restoring them to health. And if it be possible that every child in the school goes through this meditation, he will be saved from insanity for the whole of his life. He will never be mad; he will be immune from this disease, because then he will be his own master, master of his body mind.

The dervish, with whom Gurdjieff had a discussion on breathing, is a traveler of a different path. He never practiced breathing, and he experienced the situation of strangeness through some different way. And this is the trouble -- the trouble is, that the knower of one way loses no time in calling other ways wrong. But a thing is right or wrong in the context of a particular way. What is wrong for one way may be quite right for another.

For instance, there is a pin in the wheel of a bullock cart. Now a person with a motor car can say that this pin is utterly useless. It may be useless in the context

of the car, but it is as useful for the cart as any part of the car can be useful for the car. So nothing is wrong or right absolutely; everything is relative.

But this mistake is being repeated always. This Sufi dervish has attained through another path, w hose techniques are different. A Sufi generally works upon his sleep, and not on breathing. For him, night vigil has great significance. He will keep awake for months; and a situation of strangeness can arise from long and constant wakefulness, as it arises from fast and hard breathing. If you can go without sleep for a full month you will land in the same state of madness which comes through deep and chaotic breathing.

Because sleep is a very natural phenomenon -- it is as natural as breathing -- the Sufi makes a frontal attack on sleep, and thus goes through very strange and weird experiences.

But night vigil has its own dangers, and they are greater than those inherent in chaotic breathing. This is a long and drawn out process: you have to keep waking for months together -- night vigil of a day or two is useless. And if something goes wrong after you keep awake for two months, the wrong cannot be remedied in a second or two. But a wrong arising after ten minutes of breathing can be remedied in a second. If you go to sleep after two months of constant waking, you cannot make up the loss in twenty four hours. Maybe, you will not even be able to sleep after two months of night vigil.

The path of the Sufi is more dangerous, although night vigil is very useful. The seeker keeps waking

night after night and waits patiently. The dervish who met Gurdjieff has followed this path.

The Sufi also uses dance as a device. Dance also can be a means to bring about separation of the body and soul, but the dance has to be one that is not learned and practiced and prepared. If you dance in a practiced way, it won't do. As I said, that breathing in the way of pranayam cannot bring about the separation of the body and soul -- because pranayam is methodological -- similarly, if someone repeats a prepared dance, he will soon identify himself with the body. But if I tell one of you here who does not know dancing that he should dance, and he suddenly begins dancing and prancing, he can make it. This is such a strange thing that you cannot identify yourself with it, you cannot know that you are dancing.

So these are the two methods that the Sufis use: night vigil and dancing. Some other methods have also been utilized. For example, the Sufis use wool for their garments. They wear woolen clothes in the typical hot climate of deserts -- that is how they go against the body. Someone who fasts is also going against the body. Someone is sitting with one foot placed on a sharp nail, and another person sleeps on a bed of thorns. All these are devices to create that strange psychological situation where separation can happen.

It is, however, natural that a pilgrim of a particular path cannot think that the same situation can be created by other devices too. Gurdjieff's dervish knows nothing about pranayam. And he will harm

himself if he practices something like it; it will do him real harm. In his case, the harm may be grievous. It will be like using the wheel of a bullock cart for a motor car -- it will be dangerous. Now if a man on night vigil practices pranayam, he is bound to go mad immediately. He will go out of his mind the same night. And there are good reasons for it.

Your person just cannot stand the combined effects of the two exercises -- night vigil and pranayam. That is why the Jains did not use pranayam, because they created that strangeness through fasting. If they combine fasting with pranayam, they will be in deep trouble -- the danger is really great. Pranayam has no use whatsoever for the Jains; the Jain monk will say that it is all useless. But he does not know that by denying pranayam he only wants to say that it has no place in his kind of spiritual discipline. Fasting does for him what pranayam does for others.

It is for this reason that the Jains did not concern themselves with yogic asanas and the rest of it, be cause they can be grievously harmful for a person undergoing a long fast. Those who go for yogic asanas need a very soft and greasy diet like milk, butter and ghee, which are deeply satisfying. Fasting goes contrary to it.

Fasting makes you dry and arid from the inside. Fasting whets your hunger, and it would be damaging to do asanas in a state of burning hunger. The fire of hunger can rise to your brain and you can go mad. So the Jain monk will tell you that yogasanas have nothing substantial about them, they are worthless.

But for the path that uses them, these yogic asanas have immense value. Done with the right kind of diet, they can work wonders. It is necessary that the body is in a smooth and supple state, as if it is well lubricated -- hence the importance of soft and greasy food -- because each one of its bones and sinews and nerves will have to go through great manipulation and transformation. The body will break if it is not sufficiently soft and supple. It has to be exceedingly flexible and supple.

Now these yogic asanas are nothing but strange bodily positions or postures which we normally do not adopt. And we have no idea how all our bodily positions are intimately connected with our mind.

When a person is anxious and worried, he begins to scratch his head. One can ask why he scratches his head -- what has it to do with his anxiety? But if you prevent him from doing so, you will find that he can not be worried. To be in a state of worry, he will compulsively take his hands to his head. And if you restrain him from doing so, he will find it difficult to be worried. Every anxiety has some necessary physical associations with it; it is necessary that the muscles of your hand should be in a particular position in relation to your nerves. His anxiety can be activated only when his body takes its required position.

All the yogic asanas and mudras follow the patterns of our mind's different states. And they are the results of countless experiments and experiences.

As I told you this morning, asanas and mudras, bodily postures and gestures, form by themselves in the

course of the meditation that you have been doing here. After thousands of experiments it was found which kind of mudra is formed in a particular state of mind. Then the reverse process can also be worked out, in which you can attain to a particular state of mind by forming the mudra that corresponds with it.

For instance, Buddha sits in a particular way; and if you can sit that way it will be easier for you to attain to the state of mind which Buddha has, because every state of mind is bound with a corresponding position of the body. If you can walk as Buddha walks, if you can sit as Buddha sits, if you can breathe as Buddha breathes, it will be easier for you to achieve his state of mind. Or conversely, if you can attain to Buddha's state of mind, you will find a great similarity between your ways and Buddha's ways of walking and sitting.

Both things move parallel to each other.

Now persons like Gurdjieff -- who in a sense was an uprooted person -- cannot know it, because they don't have any tradition behind them, going back thousands of years. Moreover, Gurdjieff in the course of his wanderings met nearly two dozen mystics belonging to different schools. And it was from such diverse sources that he collected his wares. His wares consist of any number of parts belonging to any number of spiritual instruments -- each of which is quite different from the other.

These parts were right in their own places, but when all of them were jumbled together they made a very strange assortment. That is why sometimes a Gurdjieff technique works on somebody, but it never

works fully on anyone. Therefore, none of those who worked with Gurdjieff could attain to complete fulfillment. It is simply not possible, because when someone begins to work with Gurdjieff and something clicks, he becomes interested in the work and enters a path which is a medley of diverse paths. So, soon other techniques begin to operate on him in a reverse manner. This is so because Gurdjieff does not have a complete system of spiritual discipline. One should say that it is a multi system, and incomplete at the same time. Many necessary links are missing, even in this chain of a multi-system.

Most of Gurdjieff is information has been collected from the Sufis. He has no knowledge of Tibetan yoga, and so far as knowledge of hatha yoga is concerned, it is inadequate. Besides, all his information about hatha yoga came from the opponents of this discipline, it came from Sufi dervishes. Gurdjieff is not an adept of hatha yoga. All his knowledge of yoga or kundalini was derived from hostile sources, or from those who were travelers of opposite paths.

So what Gurdjieff says on the basis of this information is inconsistent in many ways. For instance, his views on kundalini are wholly absurd. He does not know a thing about it. He goes on calling it "kunda buffer". This buffer is not a happy term. He means to say that it is because of the kundalini that you don't attain to knowledge; it works as a buffer, as a barrier between you and the ultimate. So it is necessary to transcend it by destroying it. According to Gurdjieff it is not at all

necessary to awaken the kundalini. Now he does not know what he is saying.

There are of course buffer like things in our personality, and it is because of them that we can take many kinds of shocks in life. But the kundalini is not a buffer. Kundalini is a shock in itself, but Gurdjieff has no knowledge of it. It is the greatest shock possible. When the kundalini rises it comes to you as a most powerful shock. Of course, there are buffers in your system, but they are a different thing; they work as shock absorbers. And it is necessary that these buffers are destroyed. But Gurdjieff takes kundalini itself to be a buffer, because he knows nothing about it. In fact, he has no experience of kundalini, because he had no opportunity to know it from the adepts of kundalini yoga. That is why many times incongruous things happen.

Men like Gurdjieff and Krishnamurti have been victims of such incongruity. The incongruity is that they could not have systematic knowledge of the secrets that lie behind terms and energies like the kundalini. In fact, such knowledge is very difficult to obtain. It is simply not possible in one lifetime. It hap pens only in the case of some rare individuals who learn and grow among some dozens of schools in the course of dozens of lives; otherwise it is impossible. If someone grows among dozens of schools -- which will obviously take dozens of lives -- only then it is possible that in his last life he will find a synthesis among the diverse spiritual disciplines. Otherwise it is not possible to find a synthesis.

What is usual is that a person attains to the highest through a single school, and then he need not take another birth. His goal is reached, his life is fulfilled. Therefore a synthesis does not happen. Of late, I have been thinking that a synthesis between the various spiritual disciplines of the whole world is possible, and that it is something worth working for. All the disciplines have to be approached from different ends and then put together. Everywhere the ultimate happening is the same; only its methods are different.

Now a Zen Master throws a seeker out of the window. This only creates a space of strangeness in the seeker and nothing else. But the Zen Master will say that there is no need of pranayam and that this bhastrika pranayam -- bellow like breathing -- is useless. There is reason for him to say so. One may ask that if bhastrika cannot do it. how can throwing one out of the window do? If you go and tell Buddha or Mahavira that someone attained to knowledge after being thrown out of the window, he will say you are crazy. Every day people fall down from rooftops or tree tops and none of them achieves knowledge.

But falling is one thing and being thrown out is quite different. Falling from the rooftop is like someone goes mad; but when a few people lift a man bodily and throw him out of the window, and he knows that he is being thrown out, then he will soon undergo an experience of strangeness about the whole thing. He is all the time aware and wondering about the whole situation when he is being thrown out, and when he

falls down on the ground. And that is the moment when he becomes separate from the body.

Another Zen Master picks up his staff and hits the seeker on the head. This is also strange. The seeker has gone to him for peace of mind, and the Master hits him with his staff. This suddenly creates a moment of strangeness for the seeker. But it will not be so in India. If you hit someone here, he will hit you back; he will be ready for a fight. It will only happen in Japan, because this practice has found a place for itself in that country. People are aware that Zen Masters can do something great through hitting the seeker.

If you go to a saint and immediately on seeing you he begins to insult your mother and sisters with four letter words, he will successfully create a situation of utter strangeness for you. You go to him in the belief that he is a knower of truth, and he openly hurls four-letter words at you! What a contrast! But this is okay only if you have some awareness of it; otherwise you will be in difficulty. You may think you went to a wrong person and you will not visit him again.

But in certain schools, even rebukes and invectives have been used to create strangeness. There is a fakir in a small village called Saikhera near Gadarwara. You can never know how he will receive you when you go to him. He may use four letter words for you, and he can do anything weird and crazy. Maybe he will stand up in the presence of his visitors and start pissing. You would be utterly shocked. That

is creating what is called a space of strangeness in you.

Apart from it, he would even attempt to beat you physically. And in his attempt to beat you, he can chase you for miles and miles. But people who understand him are much benefited just by visiting him. Those who don't understand, they dismiss him as a madman. And he has nothing to do with those who don't understand him. But he certainly helps those who care to understand him. Now a man whom he pursues for miles will certainly find himself in a very strange space. Just think of the situation: a man is being pursued by him and a thousand people are watching the scene. Undoubtedly a strange atmosphere is created.

This can be done by many other schools, techniques and systems. But the difficulty is that every such school is not aware that others are doing the same thing in their own ways.

There is yet another difficulty in the matter. Even if someone knows, as I know, that the same result can be achieved by some other techniques, he will not say it. When I am explaining a particular system, I have to present it as the highest; otherwise it won't be effective. Even if I know that this can be achieved by some other methods, I will not say so when I am talking on a particular system. Then I will say that this can be achieved only through this system and not through any other. And there is a reason for doing so. You are not that intelligent, that you can take it in its right perspective. If I say that all schools can do it, you

will be just confused. You will conclude then that no school can do it really. Besides, all these schools are so contrary to each other that you will begin to wonder how it can be possible. Your confusion will be even more confounded.
That is why many times the wise ones, those who know, have to talk in the language of the ignorant ones. They have to assert that "This is the only way, there is none except this." For this reason I find myself in great difficulty, because I know well that it can be achieved through other ways too. So I find myself in great difficulty.

In Search of the Miraculous Vol 1

Chapter #12
Chapter title: Kundalini Will Transform You
2 July 1970 pm in

Question 1
QUESTIONER: YOU SAID YESTERDAY THAT OUR KUNDAS OR POOLS OF ENERGY ARE NOT SEPARATE AND DIFFERENT FROM EACH OTHER; THEY ARE REALLY ONE COSMIC KUNDA. BUT SO FAR AS A SEEKER IS CONCERNED HIS ENERGY WILL RISE FROM HIS OWN KUNDA AND NOT FROM OTHERS. SO IS THE KUNDA REALLY ONE? PLEASE EXPLAIN.

It is like this: You have a well in your house and I have another well in my house. Obviously, the two wells seem to be separate from each other. But the underground stream from which these two wells draw their supply of water is the same. And this underground stream, in its turn, is connected with the distant ocean.

If you follow the course of the stream which is the source of your well's water, you will not only come across my well and all other wells, you will ultimately come upon the great ocean itself. In the same way, in the context of the kundalini the individual is there only at the beginning of the journey--as the journey comes to its end the individual too, comes to his end. Then there is only the all, the whole, the absolute, the one, or whatsoever you call it.

So at the starting point of the journey you are separate and I am separate, but at the destination, the ultimate point, there is neither you nor I. We are just fragments or parts of that which is there at the journey's end.

So when the kundalini manifests itself in you, it will seem at first to belong to you--the individual. It will be yours. Naturally, you will find yourself standing at the edge of your well. But as the kundalini will ascend and expand, you will by and by find that your well is connected with all other wells also. And the more the experience deepens the more and more your individual well will disappear, and in its place the ocean will come into being. And it is in the ultimate

experiencing that you will be able to say that this kunda belongs to all.
It is in this sense that I said that the kunda is one and universal; it is one cosmic pool of energy.
That is how we all, as we are, seem to be separate as individuals. Let us understand it in a different way. If a leaf on a tree all of a sudden becomes conscious and aware, then the neighboring leaf will ap pear to it as the other. How can it know a leaf hanging from another branch of the tree to be itself? Leave aside the leaf on the other branch; it cannot think of another leaf on its own branch to be itself. Maybe this leaf is a little distant from it; even the leaf on its right hand side will appear to be the other. It will be so because the consciousness of this leaf is individual.
But if this leaf enters its own interiority it will soon find that the neighboring leaf is hanging on the same stem which is its own, and that they both derive their juice of life from the same source. If this leaf goes deeper it will know that not only its own stem, even the neighboring stem is part of the same tree and that their life force is one and the same. And if it reaches the very roots of the tree it will learn that all its branches and all its leaves are, like itself, parts of one and the same tree.
And if this leaf continues on its journey and enters the heart of the earth itself--the earth from which the neighboring tree has emerged--then it will be aware that along with its own tree, all other trees are children of one mother--mother earth. And in case this leaf ventures still farther, it will in the end discover that

ultimately the whole cosmos is nothing but its own extension, its own ramification. So this tiny leaf is only one end of this immense existence.

A leaf is a separate individual when it becomes conscious as a part, and it will cease to be an individual when it becomes conscious as the whole.

Your first experiencing of the awakening of the kundalini will be one of the atman, or the soul; and its ultimate experiencing will be that of paramatman, or God himself. And if you stop with the very first awakening and don't probe any further, and if you raise a fence around the well of your awareness, you will stagnate as atman, as d soul. That is how a number of religions are stuck with the soul--they don't go beyond it. But the atman or soul is not the ultimate experience; these religions have covered only half the journey. If you go further, the soul also will disappear and then only God or the whole will remain.

And as I said earlier, if you venture a little further, even God will disappear and what will remain in the end will be nirvana or emptiness. Or, we can say that nothingness will remain. So those who ventured to take a step beyond God arrived at nirvana. It is they who talk of the ultimate void or the absolute emptiness. They say that nothing remains there; ultimately there is nothing, or nothingness itself.

The truth is that when you realize the all, you also realize the nothing or nothingness at the same time. The absolute is nothingness, too.

Let us approach it in a different way. The zero and the whole, the nothingness and the all, the emptiness and

the absolute are two names of the same thing. They are interchangeable; they mean the same. The zero is also the whole. The emptiness is also the wholeness. The nothingness is also the everythingness.

Have you ever seen a half emptiness or a half zero? You cannot divide a zero into two halves. You cannot split a zero; it will cease to be a zero if you succeed. You can divide two by two; you can also divide one by two. But you cannot split the zero; it is impossible. You cannot even draw the zero or the void on a piece of paper. The sign of zero drawn on paper is symbolic. As soon as you draw it, it ceases to be the void, because you circumscribe it, limit it with some lines. If you ask Euclid, he will say that zero is that which has neither length nor breadth. No matter how small you draw it, even the smallest possible point will have a little length and breadth. So the sign of the zero drawn on a paper is only symbolic, it is not real. If it has length and breadth, it cannot be a zero.

Therefore the Upanishads could say that if you deduct the void from the void, the void still remains-- which means that you cannot deduct anything from it. You will find at the end that you cannot take away anything from emptiness. All your attempts at stealing from it will have been in vain. Nor can you remove it or run away with it. It is irreducible; it is irremovable; it is in a way absolute.

What is true in the context of zero or the void is also true in the context of the whole or the absolute. In fact, you cannot conceive of the whole except by way of emptiness. The whole means that nothing can be

added to it, ant the zero or emptiness means that nothing can be deducted from it. There is no way of going any farther from the absolute, and there is no possibility of plunging deeper than the deepest void. You cannot divide either the whole or the void into parts; they are indivisible.

And the whole cannot be bounded, because whatever is bounded cannot be the whole. To be bounded means that something remains outside the boundary, and so it cannot have wholeness. Then it is less than the whole. If the boundary of your house begins where the boundary of my house ends, it means that my house is not the whole; if it is the whole it should include your house as well. So there can be no limit to the whole; it is illimitable. Who can limit it? It needs a neighbor, an outside agency to do so. But nothing is outside the whole. The whole is alone; it has no neighbors whatsoever.

Remember, it always needs two to create a boundary between them; two create a boundary. There is a boundary where I end and someone else begins. If there is no one else to begin with, if only I am there, then I am not going to end; I cannot be limited. So also the whole has no limits. Who is there to limit it? In the same way the void, the emptiness, can have no limits, no boundaries; because if it can be limited, it is something--then it cannot be nothing. Only something can be limited.

So if you understand it correctly you will know that the void and the whole are two ways of saying the same thing. And a religious pilgrim can follow both ways:

either you become the whole or you become the nothing. Both ways will take you to your destiny, which is the destiny of all.

One who goes the way of the whole, who is in love with the whole, the positive, he will say: "I am the brahman, I am the absolute." He will say that he is God, he is all that there is. He will say that there is nothing beyond him, and that there is no "thou". He includes all "thou's" within him. If it is possible for you to be so infinite, you will have attained the highest.

But in the final reckoning, even this "I" will have to go, because if there is no "thou", how can you say "I am; I am the BRAHMAN"? "I" can be meaningful only in the context of"thou"; without "thou", "I" is simply irrelevant. And when you are the absolute, there is not much sense in saying, "I am the absolute", because this statement concedes in away the existence of two--the brahman and you. And ultimately with the departure of "I", even the brahman or the absolute will become meaningless. One will have to become speechless; he will be absolutely silent.

In this other way you annihilate yourself so completely that you say, "I am not." In one case you say, "I am the BRAHMAN," or "I am all," and in another you say "I am nothing; everything is absolute emptiness." This path will also take you to the same ultimate destiny. And when you have arrived there you will not be able to say even this--that you are not. To say "I am not" needs the presence of the "I". So even this will disappear.

You cannot even say that everything is emptiness, all is void. To say that all is void, it is necessary that both "all" and "emptiness" would be in existence. Then the only course open to you is that you become speechless, you become silent. From wherever you begin- -whether from the whole or from the void, nothingness-- it will take you to supreme silence where you will have nothing to say.

Therefore, where one begins his journey is not a major question. What is to be examined is the destination where one will finally arrive. Where he will ultimately reach is the basic question.

This final destiny can be known and recognized. And if one has attained to it, then whatever path he has followed is the right path. No path is right and no path is wrong in the absolute sense. Whatsoever takes you to your goal is the right path. And the goal is one and the same.

But wherever you begin you will always begin with the "I". The early experience will always be "I"- oriented, because that is our given situation; that is where we are and whence we start. Whether we awaken the kundalini or we go into meditation or we enter silence, the initial experience has to be individual, it has to be "I" oriented. Whatsoever will happen at the initial stage will happen to us as individuals, because we are individuals at the beginning of the journey. But as we go deeper, the individual will go on disappearing. The deeper the experience the greater the erosion of the individual, the ego. But if we stray from the inner

journey and wander about, then the individual will survive and go on growing instead.

For instance, a person is standing on the edge of a well. If he enters the well and keeps going deeper and deeper, he will one day reach the ocean. Ultimately he will know that there was no such thing as a well. What is a well really? It is just a hole; it is a hole in the earth through which one peeps into the ocean; it is a small opening in the great ocean.

What is the meaning of a well? It is a small opening, a passage through which you come in contact with the sea. You are wrong if you think of a well in terms of water; the water in the well is the ocean itself; it comes from the ocean. The well is just the medium through which you see the sea. And as this opening will be enlarged, the vision of the sea will be enlarged to the same extent.

But if you come out of the well and stray from it, you will, by and by, lose sight of the water too. Then you will barely see the edge of the well and its mouth; you will never be able to find any association between the well and the ocean. And then you will refuse to believe that they are one and the same.

While the inward journey will take you to unity and oneness, the outward journey will do the contrary; it will take you to division and diversity. It will take you to the many.

But the fact remains that at the beginning of all experiences there is the well, the individual, and at its end there is the ocean the non-individual or God. It was in this sense that I said that the kunda of energy

is one, universal, cosmic. If you dive deep, the kunda will cease to be yours; then there will be only the universal kunda. Then, in fact, nothing will be yours. It is so in the very nature of things.

Question 2
QUESTIONER: YOU SAY THAT ALL THE SO-CALLED INDIVIDUAL WELLS ARE ONE AND THEY ARE ALREADY JOINED WITH THE OCEAN WHICH IS EMPTINESS. IF SO, WHAT NEED IS THERE TO GO THROUGH ANY SADHANA OR SPIRITUAL DISCIPLINE IN ORDER TO BE ONE WITH THE EMPTINESS OR THE VOID?

You ask this question because you think emptiness to be nothing. And why should someone do anything just to achieve nothing? One should do something if there is something to be achieved. You equate emptiness with nothing. Then sadhana or effort becomes unnecessary for you. For you, effort is worth making if you have to become something. Why strive for nothing?
But you don't know that emptiness means the whole. You don't know that the void is all there is. It does not mean nothing; it means the absolute. But right now you cannot understand how emptiness could be the whole, the absolute. A well can also say, "If I have to go to the ocean only to know that I am nothing, then why should I go at all?" The well is right to say so. And it is right in refusing to go to the sea if it means that ultimately the well does not exist.

But for reality or truth it makes no difference if you don't go. The fact is that you are not. Whether you go to the ocean or you don't, it does not alter the reality. The reality is you are not a well; you are the ocean itself. You can choose to remain a well but the fact is that you are not; it is a lie that you are. And this lie will continue to hurt you, to haunt you. It will continue to make your life unhappy and miserable. And it will keep you in chains, in bondage. In this lie there is no possibility whatsoever of joy and bliss.

It is true that the well on reaching the sea will disappear, but with it all its misery, all its anxiety will also disappear. Because all its misery and anxiety are inextricably bound with its being a well, an individual, an ego. To others it will seem that the well has lost itself by entering the ocean; it failed to be something. But the well will not think so. The well will say, "Who says that I am lost? I have become the ocean itself." It was the neighboring well, that has not yet visited the sea, which had said, "Where are you going, you fool? Why do you go where you will cease to be?" But the sea going well will say, "Who says it means to be nothing? It is true that I will die as a well, but I will be born as the ocean itself."

The choice is always whether you want to re main a well or you want to become an ocean. The choice is between the petty and the immense, between the part and the whole, between bondage and freedom. But it is an experiential matter; it is not at all philosophical. And if the well is afraid of dying, it will have to sever all relationship with the ocean. Because as long as it

is related with the ocean it will always face the danger of knowing that it is the ocean itself.

Then the well will have to break its ties even with all the underground springs and streams, because ultimately they go to the same ocean. The well will have to close its eyes from all sides and refuse to see within, lest it should come to know of its own non being and the being of the ocean. Then it will always see outward and never look within. Then it will wish the streams to be as small as possible; it will even wish them to be dry and dead. But then in the long run the well itself will die, although it will do everything to save itself. In the very effort to save itself it will perish.

Jesus has said, "He who will save himself will die, and he alone will be saved who will die voluntarily."

So the question invariably arises in our minds, "Why go where I will die and disappear? Why go there at all, if death is certain?" But if this death is a certainty, it is what it is. And how on earth will you save yourself through such self preserving efforts? If it is true that you will die on entering the ocean, how are you going to save yourself as a well, and for how long? If, in your view, becoming such a huge ocean amounts to dying, how are you going to survive as a tiny well and for how long? Soon its walls will crumble; soon its water will evaporate, and soon it will be covered with dirt and dust. When you are not to survive as a vast ocean, how will you survive as a petty well? And for how long?

This is how the fear of death arises. This is the fear that pursues the well. The well does not want to go to the sea for fear of extinction. Therefore it keeps a distance from the sea and continues to be a well. But even then the fear of death is going to grip it, because no sooner does it alienate itself from the sea, death draws closer and still closer. Joined with the ocean there is hope and life for the well; the well's life is inescapably linked with the ocean. Alienated from the ocean its death is certain.

That is why we are all afraid of death; we are afraid lest we should die and disappear. But there is no escape from death; it is certain. And there are only two ways of dying. One is that you take a jump into the ocean and die. This kind of death is very blissful, because you will not really die, you will become the ocean itself. And another kind of death happens when you stubbornly cling to the well, and die nonetheless. Then you stagnate and rot and die with tears in your eyes.

Our mind is greedy; it is always after some gain, some profit, some achievement. It goes on asking, "What will I gain if I go to the ocean? What will I achieve if I seek samadhi or nirvana or emptiness?" We always ask what we are going to achieve, and we never ask-- which is what one should ask--"How did we lose ourselves in this rat race for gains and achievements?" On the face of it, we have achieved every thing: we have achieved wealth, power, prestige, everything. And in this very pursuit we have

lost ourselves; we have completely lost ourselves. We have now everything-- except ourselves.
If you ask me in terms of achievement, I will say: if you are prepared to lose you will achieve yourself. And you will lose yourself and lose completely if you are not prepared to lose, if you try to save. This is the paradox; that in your attempt to save, you will save everything except yourself. You will save things and you will lose your soul, which you really are.

Question 3
QUESTIONER: YOU SAID THAT THE RATIO OF OXYGEN AND CARBON DIOXIDE CHANGES THROUGH DEEP BREATHING. WILL YOU PLEASE EXPLAIN HOW THIS MATTER IS CONNECTED WITH THE AWAKENING OF THE KUNDALINI?

There are many connections between them. One, we carry within us the potential for both life and death. While the oxygen of breath represents our potential for life, carbon dioxide represents the potential for death. When your oxygen gradually diminishes and disappears and you are left with carbon dioxide alone, you will turn into a corpse. It is like we burn a piece of wood--it keeps burning so long as oxygen is available. There is fire, there is life in the wood so long as oxygen is available to it. But as soon as its oxygen is spent, it is dead. It is reduced to ashes, to coal, which is carbon. The carbon which is left behind is nothing but dead fire.

Both the elements are operating within us. If we have more of carbon dioxide, we will slide into lethargy. That is why it is easier to sleep in the night than in the daytime, because during the night the amount of carbon dioxide goes up while that of oxygen declines. That is how we go to sleep so easily in the night and not so easily during the daytime. In the daytime the amount of oxygen in the air goes up because of the sun, and everything is awake and active. And with sunset, the proportion of oxygen in the air drops considerably.

That is how darkness and night have become the symbol of lethargy and inertia. And the sun- is the symbol of light and life and energy, because it brings life with it. At night everything becomes listless: flowers close their petals, leaves wither, and all living beings go to sleep. In a sense the whole earth in the night slides into a temporary kind of death. And with the advent of another morning, flowers bloom again, trees begin to sway, leaves become alive, living beings wake up, birds are on their wings and the whole earth becomes festive. The temporary death of the night-time disappears and life returns to the earth.

The same thing happens within you. When the quantity of oxygen in you goes up, your latent energies begin to awaken. For every kind of latent energy to wake up, oxygen is a must. We can keep a dying man alive for a little while with the help of oxygen. He would be instantly dead if the oxygen tube is removed from his nostrils. But with oxygen he can be kept alive for a few days, a few months, even for a

few years, because his utterly enfeebled life force is being revived by oxygen. We are keeping death itself at bay with the help of oxygen.

Today thousands of people throughout Europe and America are being kept alive with oxygen pumped into them from without. They would have been dead long ago but for the oxygen cylinders. Now euthanasia has been one of the most important issues in the countries of the West. Euthanasia means that a person should have the right to die when he must. With the help of oxygen and other modern devices the physicians can keep someone alive--although he may be as good as dead--for long. So euthanasia has become a great issue. The physician's problem is that if he allows him to die he will be said to be guilty of homicide. It would be a kind of murder. So he will keep an eighty-year-old invalid alive with oxygen. If he does not do so he will be prosecuted for murder, so he will keep this ebbing energy alive by inserting an oxygen tube in the nostrils.

What do breathing exercises like pranayam, bhastrika and what I call intense and fast breathing do? You breathe in so much life breath that the potential of your latent energy is heightened and it begins to awaken. At the same time, with deep and fast breathing the pattern of deep seated inertia or sleep is broken.

You will be surprised to hear a story that I am going to tell you.

About four years ago a Buddhist monk came to me from Ceylon. He had been going without sleep for

three years. He was given every kind of medical treatment, but it did not work. Medicine could not work because the bhikkhu had been practicing anapansati yoga--a special kind of breathing discipline in vogue among the Buddhists. It consists in watching one's deep breath day in and day out. Now the person who had taught him anapansati yoga did not know that if one watched his deep breath through twenty-four hours of the day, he would lose his sleep completely. Then it would be impossible for him to get any sleep.

To make the matter worse, the bhikkhu was be ing given sleeping pills while he was doing anapansati. It created a great conflict in his body and he was really in a mess. While the drugs were trying to induce sleep in him, constant watchfulness of the breath was keep ing him awake. Consequently a kind of deadlock, a crisis was created in his body, as will happen in a car if both its accelerator and brake are applied simultaneously. It was evident that the bhikkhu was in terrible suffering.

Somebody told him about me and so he came. As soon as I saw him I knew that he was in the grip of a kind of madness. he had put himself in an impossible situation. I asked him to stop the anapanasati yoga immediately. But he wanted to know what anapanasati had to do with his loss of sleep. He had no idea that constant awareness of deep breathing had increased the amount of his oxygen so much that his sleep had vanished. I also told him that if he could not give up anapansati, he should then stop taking sedatives and go without sleep. If he continued with

his anapansati, he could easily do without sleep; it would do him no harm at all.

When the bikkhu stopped anapanasati for only eight days, his sleep returned to him, and he had no use for any sedatives.

Any increase in carbon dioxide inevitably increases our sleep. And everything that produces carbon in our body sends our already sleeping energies into deeper sleep, it deepens our unconsciousness. That is why, as the population of the world is growing, every person's share of oxygen is going down in the same measure. And that adds to our unconsciousness--which is already too much. A time may come soon when our capacity to be awake will be at its minimum.

You feel fresh in the morning. You feel fresh when you go to a forest or visit a seashore. And you become listless and dull when you are in the market place, when you are in a crowd. Why? It is because of the preponderance of carbon dioxide and lack of oxygen. It is true that oxygen is being created all the time, but as a crowd consumes more oxygen, it leads to a scarcity of oxygen in the marketplace. Go to a crowded place--a cinema house or a temple--and soon you will be in the grip of dullness and insensitivity. And go to a mountain or a garden, or a riverside, and you will feel alert and alive and happy.

There is a great purpose in increasing the quantity of your oxygen. It changes your inner balance; it makes you more wakeful and aware, less sleepy and unconscious. And if the amount of oxygen is increased swiftly and sharply and abruptly, it will

make a radical difference in your inner balance. It will be like one side of the scales goes to the top and the other side touches the ground. And if this change is brought about in one stroke, you will experience it very quickly and sharply. A slow and gradual change is hardly felt by you.

That is why I insist on fast and intense breathing so that you bring about such a swift change that you pass from one stage to another in just ten minutes, and also observe the process of change itself. It is only when a thing changes swiftly and sharply that it can be so clearly observed.

For instance, each one of us passes from infancy to adolescence and from youth to old age, but the process is so slow and gradual that we never know exactly when we become adolescent, when we be come old. If someone asks for the exact date when I became old, I cannot tell. An old man is confused, he fails to understand that he is now old, because be tween his youth and old age there was no gap what soever. Similarly, a child does not know that he has come of age; he continues to behave as a child. While he looks adolescent to others, he himself remains unaware of this fact. While his parents expect him to take up his responsibility in the family, he still takes himself to be a kid.

It is so because the transition from one stage to another does not happen with a bang; it is very silent and slow. In the same way an old man continues to behave as though he is a young man; he is not aware

that a change has taken place in his life. And how can he know?

A sharp and sudden transition is needed for one to know it. If there was a fixed day and hour for this transition to take place, there would have been no room for confusion. And then there would be no need to remind a grown up or an old person about his proper state.

In meditation I aim at a change so sharp and powerful that you clearly know the difference between your sleeping consciousness and its awakened counterpart. It should come like a leap, with a bang, so you know well that the transformation has happened. This knowing is valuable; it will help you very much. For this reason I support techniques that bring about sudden and sharp transformation. If it takes a long time, you will never know it. And this ignorance has its dangers. The danger is that if you don't know what change has taken place then it will not deepen your understanding as it should.

It often happens that someone comes to some spiritual experience all unaware and effortlessly, and the change is so slow and silent that he does not know what it is all about. Then he tries to interpret it in his own old ways--which are mostly wrong--because the necessary perspective to understand it is lacking. Many times it happens that you are very close to a new spiritual experience and you bypass it, because you interpret it according to your old moorings. All this happens just because the changes happen so gradually and slowly.

I know of a man who easily lifts a water buffalo with his hands. A buffalo is a considerably large and heavy animal. His animal farm has many buffaloes on it. This man started lifting a baby buffalo and continued to lift it daily for a long period of time. Therefore as the buffalo grew up, slowly his capacity to lift it grew at the same pace. And now he can lift any grown-up buffalo--which simply looks like a miracle! The man himself does not think it to be a miracle, because he has acquired this capacity slowly over a long period of time. But all other people think it to be a veritable miracle, because they have a perspective to see it. They know they themselves cannot do what this man does with perfect ease.

It is for this reason that I teach you this intense and dynamic way of meditation.

And oxygen has great significance. It is a tremendously precious thing. The more you fill your body with oxygen the more speedy will be your transition from the body to the soul. If you understand it rightly, you will know that your body is your dead end; the body is that part of you which shows itself because it is dead. This part of you, being dead, has been solidified and therefore it is visible. And the soul is another part of you that continues to be liquid and subtle, rare and ethereal; it cannot be grasped. A good quantity of oxygen, which brings awakening and life to you, will create a good distance between your body and soul. Then you will clearly know them to be absolutely different from each other, although they are two parts of the same being--you.

Therefore, breath plays a great role in the awakening of the kundalini.

The kundalini is your energy asleep. You cannot awaken it with the help of carbon dioxide. Rather, carbon will deepen its sleep. Oxygen is a great aid in awakening the kundalini. This is the reason that we have always given such great importance to morning meditation. The reason is this: that in the morning even a small breath carries a large amount of oxygen with it. The earth happens to be in a very unique and extraordinary state for a full hour after sunrise, and to take advantage of this situation, morning has been chosen all the world over as the finest time for meditation.

The more you hammer the kundalini with your fast and intense breathing, the more quickly it will awaken. But the difficulty is that we don't see clearly how it operates, and therefore the significance of deep breathing is lost on us. For instance, a lamp is burning. We see the oil in the earthen pot, we see the wick and the matchstick that lights it. We also see the flame and the light arising from it. But we fail to see the real thing: the oxygen which is the vital part of the whole operation. It is really oxygen that burns and becomes light. Neither the oil nor the wick nor the matchstick is that important. The oil, the wick and the matchstick are the visible parts of the lamp, they form its body. But its invisible part, the oxygen, which forms the soul of the lamp and which really burns, is not visible.

I have heard that one evening a family went out to visit friends, leaving behind a boy to take care of the house. There is a small temple in that house and a lamp is burning before a statue of some god. The boy has been especially asked to see that the lamp does not go out. Meantime, a strong wind begins to sweep through, and the boy gets worried about the lamp. So he brings a glass bowl and covers the lamp with it. Although the lamp is well protected, yet its flame dies immediately. Perhaps the lamp could have survived the wind, but it could not survive lack of oxygen; it was dead in a second.

The oxygen, which is really the vital force, is invisible. What we call our life is a process of oxygenation; it is like the burning of the lamp. Speaking in scientific terms, life is the flaming oxygen. Whether it is in human beings or in trees or in the lamp or in the sun himself, wherever there is oxygenation there is life. So the more the oxygenation, the brighter your life's flame. And kundalini is this life's flame. Oxygenation heightens the flaming and flow of the kundalini. So oxygen is very effective with the kundalini.

Question 4

QUESTIONER: MANY YOGIS MAKE USE OF MOUNTAIN CAVES WHICH UTTERLY LACK OXYGEN. HOW DO THE CAVES HELP IN ATTAINING SAMADHI OR UNITY WITH THE ABSOLUTE?

Actually many things are necessary before some one can go into a cave to practice yoga. If these requirements are not fulfilled a yogi in a cave will never attain to samadhi; he will instead pass into increasing unconsciousness. What he will take for samadhi will be nothing but deepening sleep and unconsciousness. He alone can make use of a cave who has oxygenated himself so much through abundant practice of prana yam that the cave poses no problem for him.

If a person has gone through pranayam in depth, if every drop of his blood, every fiber of his body has been oxygenated, he can bury himself underground for eight days and come out of it alive. The reason is simply this: he has enough oxygen in reserve to last him for eight days. Ordinarily, we don't have any surplus oxygen with us; we manage with much less. If you go and lie down underground by the side of the yogi without adequate practice of pranayam, you will be dead on the eighth day when the yogi comes out alive. The yogi has in reserve that amount of oxygen which is needed to keep one going for eight days buried under the earth. Such a person will make good use of a cave for meditation and will be highly benefited. Since he will have no problem of oxygen, he will reap other benefits that only a cave brings to a yogi.

The cave is used because it provides many kinds of protection to the seeker. It not only protects him from the din and bustle of the outside world; it also protects him from various vibrations that are injurious to yoga.

A cave of a particular kind of stone has much significance. Particular stones, like marble, prevent many vibrations from entering the cave. That is why marble has been widely used in the construction of temples. Because of the marble certain vibrations are kept away from the temples.

So the marble is not used just for decoration's sake--as is generally understood--it has really great spiritual significance discovered through long experimentation. There are stones that absorb some special kinds of vibrations, thus preventing them from enter ing the temples. Some other stones deflect or repel these vibrations. And there are stones that attract vibrations conducive to spiritual discipline. In the past, caves of particular shapes and sizes were carved out, because the design of a cave is also important to sadhana.

But we have no idea, because the whole science of it has been lost. When we make a car, we make it with a specific design. This is done with an eye to the speed of the car. A car has to be designed so that it tears through the air and does not fight with it. If the car is flat at its front, its speed will be inhibited. The front should be such that it cuts through the air, non-resisting like an arrow. And because the car cuts through the air with speed, the air rushes into the vacuum created behind the car, adding to the speed.

You might have seen the bridge on the river Ganges at Allahabad; it was constructed with great difficulty. The river's current was so strong that it washed away every pillar of the bridge that the engineers sought with great effort to construct. Pillar after pillar had to

be built and rebuilt. But the builders had a special difficulty with one particular pillar; it was almost impossible to construct it. When all other pillars were ready, this one continued to defy modern technology. Then the engineers hit upon an ingenious plan: they designed this pillar after the shape of a shoe and it withstood the powerful current. If you observe your own shoe you will find how its shape helps you in walking; it cuts through the air. So the shoe-like pillar could absorb the shock of Ganges' rushing currents.

That is why caves have special shapes and sizes and specific kinds of stones in them.

A seeker can project his vibes up to a particular limit of his space, and through experimentation he will learn for himself how much space he needs in order to safely do his sadhana. For instance, if he comes to know that he can fill an area of sixty four square feet with his own vibes, that much space will be considered safe for him, and he will find just that much space for himself. Then he will see to it that his cave has the least number of openings--perhaps one will be enough. And this single door should have a shape and size of its own; it should preserve the vibes of the seeker and at the same time keep off other unwanted vibes from entering the cave.

If a number of seekers have used a particular cave for this sadhana, that cave acquires extraordinary significance, and new seekers can be very much benefited by it. Therefore some caves have been used for thousands of years without a break.

When for the first time the caves of Ajanta were excavated, they were all filled with mud. And it was done with a purpose, although the people in charge of the excavation work had no idea of it. They were surprised to find that every cave had been carefully filled and sealed with dirt. They looked just like mountain rocks, where trees had grown freely. It became necessary to fill those caves with dirt, because a time came when seekers became scarce, and their useful ness had to be preserved for some future time when new seekers would be available who would need them.

The caves of Ajanta were never meant for the tourists and sightseers for whom they are being used at present. They are not for visitors; the visitors have virtually destroyed everything that was precious about them. Now they are of no worth spiritually.

Although a cave lacks oxygen, it has other advantages for a seeker. And sadhana or spiritual discipline is a complex affair; there are many aspects to it. A cave is good for the advanced seekers. And a seeker did not have to remain confined to a cave day in and day out; he went out of it from time to time. A part of his sadhana was done outside the cave, if it was necessary to do so. He used both--the inner and outer space of the cave.

Temples and mosques were designed and constructed for this very purpose; they were meant to conserve special kinds of vibes and energies, which are conducive to the growth of the seekers.

Sometimes you find, on visiting a place, that your thoughts have suddenly changed, although you don't know that the particular place has a hand in it. You think that the change has occurred by itself. At times you find that on visiting a particular person you are a different person--different from what you were. You find that a different facet of your personality has come to the fore. Then you think that it is just a matter of changing moods. But the matter is not that simple.

A good deal of research has been done in this direction. For example, there are the pyramids of Egypt. Intensive investigations have been made to find out what the pyramids are, why they were made and for what. What was the purpose of constructing such giant pyramids in a wasteland, in a desert? How much money was spent on their construction? How much human energy went into the making of them? If such huge structures were only meant for burying the dead, as they seem to be, then it was a reckless waste of money and human energy.

The truth is that the pyramids were especially constructed for spiritual purposes; they were places where spiritual sadhana could be carried on with great ease and advantage. And it was for spiritual purposes that the dead bodies of special people were preserved in them.

In Tibet, dead bodies of great bodhisattvas, highly advanced souls, some of which are thousands of years old--have been preserved in very deep and secret caves. The body that Buddha had was not an ordinary body. Even the physical body, with which the

great soul of Buddha had been associated for eighty years, was not an ordinary thing. It was immeasurably precious and great. This body had absorbed and assimilated the rare vibes of Buddha for eighty years. It is difficult to say if a phenomenon like that will happen on this earth again.

After his crucifixion the dead body of Jesus was kept in a cave. It was to be buried the next day, but it was not found again. It continues to be a mystery for the Christians how his dead body disappeared, and what happened to it. There is the story of his resurrection which says that Jesus was seen by some of his disciples a few days after his crucifixion. But the question remains: what happened to Jesus after he was resurrected and when did he die again?

But it is mysterious that nothing is known about Jesus after the crucifixion. The Christians have no account whatsoever of the resurrected Jesus. The fact is that the dead body of Jesus was so precious that it had to be immediately removed from the cave to a place where it could be preserved safely for a long time. And this information had to be a guarded secret for the safety of the dead body. A man like Jesus is indeed rare in all history.

So these pyramids of Egypt--including their structure, their courts, their special features--are highly meaningful and significant.

(Here in answer to an inaudible question Osho says that it is a different matter and He will discuss it separately.)

Question 5

QUESTIONER: WHEN WE ENTER DEEP MEDITATION, THE BODY BECOMES INERT AND THE BREATHING THIN, WHICH IS LIKELY TO CAUSE LACK OF OXYGEN IN THE BODY. PLEASE EXPLAIN THIS PHENOMENON IN THE CONTEXT OF MEDITATION AND SAMADHI--I.E. ECSTASY.

Actually, when breathing has reached its full intensity and a gap is created between you and your body, when your sleeping and awakened parts seem to be separate from each other, then you will begin to move to your awakened part. At this stage the body ceases to need oxygen any more. Now it is good that the body goes into sleep, that it becomes inert, as good as dead. Now your life force does not move toward the body, instead it begins to move toward the soul.

It is the body that needs oxygen, the soul has no need for oxygen really. Do you follow what I say? The body needs oxygen; and when your life force moves toward the soul, the body needs a minimum amount of oxygen--just enough to keep it alive. It does not need more than the minimum, and it will impede your progress if the body receives more oxygen at this stage.

Therefore it is as it should be that breathing slows down and becomes thin and feeble. Breathing was useful to awaken the energy, and once the energy is awake, breathing ceases to be useful. Now your body can do with the minimum of breathing. And so there

will be moments when it will come to a stop completely. It has to stop.

In fact, when you reach the point of right balance, which we call samadhi, breathing will cease. But we have no idea what this cessation of breathing means. If you want to know it right now you can stop breathing, but it will be meaningless. You cannot know it experientially by deliberately stopping it. This will not be the same experience that you have in deep meditation.

We are familiar with only two ways of breathing: a breath comes in and another goes out. But a moment comes, and it comes at the height of meditation, when breathing stops halfway between inhalation and exhalation. When such moments come you will feel that your breathing has ceased and that you are going to die. Certainly these moments will come.

As you go deeper in meditation your breathing becomes slower and slower; as if breathing has rarified. It is because you don't need any oxygen at that depth of meditation. Oxygen was necessary at its initial stage. It is like I turn a key in the lock to open a door. Need I continue turning the key even after it has done its job? Now the key is useless. It hangs by the lock and I am inside the room. You may ask why I don't use the key when I am in the room. No, the key has served its purpose; it was only meant for entering the room.

As long as the kundalini does not awaken, you will have to use the key of breathing with all your strength. But as soon as it is awakened, breathing becomes

unnecessary. Now, as you are on your in ward journey, your body will demand very little oxygen. And then you don't have to use your volition to stop breathing; it will slow down on its own. It will slow down to a halt, and a moment will come when everything will seem to have come to a standstill. In fact, this is the moment--when breathing stops half-way between inhalation and exhalation--when you are in a state of utter balance, when you are in ecstasy or samadhi. In this very moment you know existence--not life.

Understand this difference between knowing life and knowing existence. In samadhi you know existence--not life. Your knowledge of life is linked with your breathing, because life is oxygen, it is a part of breath. In samadhi you know the existence where breathing is wholly unnecessary. Existence is immense. This existence includes everything--it includes your being, and the mountains and the stars and the whole space. There is no movement whatsoever; everything is still and resting in existence. Not even a ripple arises in its placid, calm and tranquil sea. In that moment all the vibrations of your breath will come to a stop; breath itself will stop, because breath cannot enter this stillness, this emptiness. Let alone breath, even life cannot enter this space. Never.

The beyond is beyond life too.

Remember, that which is beyond death is beyond life, too. Therefore we cannot say that God is alive; it would be absurd to say so. Since he is not subject to death, it is meaningless to call him alive. Life is

relative to death; the one cannot be without the other. God has no life; he has existence--rather he is existence itself. Of course, we living beings are alive, we have life. When we come out of existence, we have life. And it is our death when we return to existence again.

For instance, it is life when a wave arises in an ocean. Before the wave arose there was only the ocean, there was no wave. Life begins when a wave arises; it is the wave's coming into being, into life. And when the wave disappears, it is the wave's death. Its rise is its life; its fall is its death. But the existence of the sea is without waves. The ocean was there even when waves had not arisen, and it will be there when the waves will have died. And the experience of that existence, that sameness, that tranquility, is samadhi or ecstasy.

So samadhi is not the experiencing of life; samadhi is the experiencing of existence. Samadhi is existential; breath is not needed for it. For samadhi breath has no meaning. Neither breath nor non breath has any meaning for samadhi. Where everything comes to a stop there is samadhi.

Therefore it is necessary that when a seeker enters deeper states of meditation every precaution and care should be taken to keep him alive. Many persons are required to help him through that critical hour, otherwise he may disappear, he may be lost in that immensity known as samadhi. If proper care is not taken, he may not return from his sojourn into existence. Ramakrishna often reached this state. For

days he used to be in samadhi, to be absorbed in existence, and it became difficult for him to return to life.

Ramakrishna is a very revered sage, he is widely known and held in great respect. But we don't know a thing about the man who saved Ramakrishna for the world. One of his nephews lived with him; it was he who always saved him when he slid into such a state. He kept night vigil for him. Whenever Ramakrishna entered samadhi, this nephew of his worked hard to keep him alive; he kind of forcibly fed him with milk and water and other nourishments. Whenever his respiration failed, he gave him massage to restore his breathing. He did everything to save him for the world. The whole world came to know of Ramakrishna through Vivekananda, but nobody knows the man who saved him for the world. He worked hard, he spared nothing to serve Ramakrishna, who could have been dead any time. The experience of samadhi is so tremendously blissful that a return from it becomes nearly impossible. In that moment there is every possibility of getting lost irrevocably.

There is a point of no return, and it is so close to samadhi. Schools and monasteries and ashrams came into being for this very purpose: just to save the seekers from sliding into the point of no return. Sannyasins who did not build schools and ashrams failed to experience deep samadhi. Wandering sannyasins--known as parivrajakas--who kept moving from place to place, were deprived of this loftiest

spiritual experience. To do so a group, a school is a must.

To go deep into samadhi and, further, to save seekers from death, many persons who know the thing are needed. The parivrajakas, in order to escape attachment, made it a rule that they would not stay at a place for a long period of time. But one who becomes a victim of attachment over a long period of time can become so even in a short time. The difference will be that of degree--his attachment will be a small one. It may be the difference between a three months old attachment and a three days old attachment. The difference will be one of degrees. The school of parivrajakas is bound to lose yoga and samadhi in the long run, because groups and communes are needed to save them.

It is one thing to enter samadhi--an individual can do it--but the matter of bringing him back is very different. There is no difficulty up to the stage of meditation, but the moment of samadhi requires great precaution and care. It is the moment when it becomes urgent to protect the seeker from slipping into the region of no return. He has to be saved so that he brings us the news of the beyond. And he alone can bring that news who has peeped into it through samadhi, who has a glimpse of it.

Whatsoever we know of it came to us from those handful of people who have returned from that beyond. But for them we would have been utterly in the dark about it. You cannot know it through thought or speculation; there is no way to it. It can only be

directly contacted and experienced. And very often one who contacts the beyond finds it difficult to return from there. He can be lost forever; it is the point of no return. It is the point from where one jumps into the unending void of space, where all roads end, where all bridges are broken.

It is the time when great care is needed, when great work has to be done. Lately I have been of the view that when I have prepared you for samadhi, schools or communes will be urgently needed. Groups, and not individuals, will be important to you--groups that will take care of those who will enter samadhi; otherwise they will be lost forever. Groups, schools and communes will see to it that seekers are helped to return from that state, and that knowledge of this supreme experience is preserved for us. Otherwise there is every danger of its being lost.

Question 6

QUESTIONER: WHAT IS THE STATE OF BREATHING IN WHAT WE CALL SAHAJ SAMADHI OR NATURAL ECSTASY?

It becomes very rhythmic, very harmonious, it becomes musical; and there are many other things to it. The person who is twenty four hours in sahaj samadhi, whose mind does not waver, who is still and quiet, who is established in existence, who is one with it, his breathing takes on a rhythm of its own. And when he is not doing a thing--neither eating, nor speaking nor walking--then breathing becomes

exceeding blissful for him. Then just being, just breath ing brings him such joy and bliss that nothing else can bring. His breathing is very rhythmic and harmonious; it turns into a soundless sound, the sound of one hand clapping.

A taste of that unearthly experience can be had through breathing in a particular way. That is why disciplines of breathing--yogic and others--were developed in the past. For instance, if a person makes his breathing as rhythmic and harmonious as the breathing of a person in sahaj samadhi, he will know what quietude and peace is. Pranayam and other breathing techniques were developed through observing the ways of breathing and its effects in close proximity of any number of people established in samadhi. And they are very helpful.

Breathing in the state of samadhi is reduced to its minimum, because in samadhi life is not as significant as existence, or being is. For a person in samadhi an altogether new dimension has opened, which belongs to existence and where breathing and things like it are not necessary. Now he is everlastingly established in that dimension, he exists in that dimension. He now makes use of his body only when he has to relate with us; otherwise he does not use his body. It is only to relate with us that he eats, sleeps, bathes, wears clothes and does other things that the body needs. These are just his ways to relate with us.

Except for relating with us he does not need his body and breathing and the rest of it. In themselves the body and its functions have no meaning for him. And

his breathing becomes minimal; he breathes only that much as is necessary to produce enough life force to keep him in the body. Therefore he can easily live in a place with very little oxygen.

There are olden temples and caves which have hardly any doors and windows; they have no ventilators at all. They look so anachronistic for the modern times, they are wholly against hygiene, the science of health. All these ancient temples and caves that are still existing, have no openings worth the name.

There are caves with no arrangements for ventilation; one wonders how a whiff of air can enter them. This is so because those who lived in them did not need much air. In fact, they did not want much air to enter their sanctuaries, because the vibrations of the outside world carried by air could have destroyed the astral vibrations of the cave, which needed to be protected and preserved. It was with a view to protect and preserve the store of astral energy that the temples and caves of old times had nothing like ventilation.

This is not possible today. To make it possible again, it will be necessary to build a long line of the discipline of breathing. To make it possible we will need men and women who have attained to samadhi.

Question 7

QUESTIONER: HOW DOES THE BUDDHIST TECHNIQUE OF ANAPANSATI--CONSTANTLY WATCHING ONE'S BREATH--AFFECT THE STATE OF OXYGEN IN OUR BODIES?

Anapansati has great effect on our body oxygen. This is a good question which needs to be rightly understood. Every activity of life, every function of our body is accelerated when you pay attention to it. Most of the bodily functions are autonomic; you don't have to pay attention to them, but when you pay attention they are affected.

For instance, when a doctor puts his finger on your pulse, your pulse beat does not remain the same, it immediately quickens a little; it is more than what it was before. It is so because it has received attention, the attention of two persons--the doctor's and yours. And it will quicken a lot if the doctor happens to belong to the opposite sex, because now it will receive more attention. You can try it like this: check your own pulse first, and then watch for ten minutes how it beats and then check it again. You will find that your pulse beat has changed, it has quickened. Attention works as a catalytic agent to heighten your pulse beat, or for that matter any function of the body.

The technique of anapansati is tremendously valuable. It is a way of watching your own breathing. You don't have to do a thing about it; you don't have to interfere with your breathing or to breathe in any particular manner. You have only to watch it as it is. But it is also true that as soon as you begin to observe it, your breathing becomes a little faster. It is inevitable. With your observation, the manner of your breathing will change, and it will be faster than before.

And this change and the observation itself will show results.

But the main objective of anapansati is not to bring about any changes in your breathing pattern; the main objective is just observing your breath as it is. Because when you observe your breathing, and ob serve it constantly, by and by you begin to separate yourself from it; there occurs a gap between you and your breath. Because when someone observes something, immediately the observer becomes separate from the observed.

In fact, the observer cannot be one with the observed. The moment you turn something into the observed, you separate yourself from your object of observation--you become different from it. Since you have made your breath the observed, and you have been watching how it works, you become distant from it in the very process of observation. And then one day you will find that while breathing is going on you are at a considerable distance from it.

Anapansati yoga brings about your separation from the body; you really experience it.

You can try anapansati in many ways. If you watch the way you walk--if you just observe how the right foot rises and moves, and then the left foot rises and moves--if you only watch the movement of your feet, you will find in two weeks' time that you are quite separate from your feet. You will clearly see your feet as the observed and you remain the observer. Your own feet will seem to you to be functioning mechanically. Such a person can say that walking he

does not walk, talking he does not talk, eating he does not eat, sleeping he does not sleep. And he is right.
But it is very difficult to understand such a person who has become a watcher on the hill. If he is a witness to his walking, if he really does not walk while walking, it is only he who actually sees it so; it will be difficult for others even to understand it. If he is a witness to his talking, he will not talk while talking, he will remain a witness alone.
Anapansati is a significant technique; it makes you the witness, the witnessing soul, but it is different from kundalini.

Question 8
QUESTIONER: IT IS LIKELY THAT THROUGH DEEP AND IN TENSE BREATHING AN EXCESS OF OXYGEN ENTERS THE LUNGS OF THE SEEKER CAUSING HIM GREAT HARM. WHAT DO YOU SAY?

Actually, no person uses his lungs fully while breathing. There are roughly six thousand air sacs in a person's lungs, out of which hardly fifteen to twenty hundred sacs are filled with oxygen if the person happens to be very healthy and he breathes normally. The rest of the air sacs are filled with carbon dioxide, which is another name for filth. Therefore it is difficult to find a man who takes in more oxygen than is necessary. One who takes in the necessary amount

of oxygen is also rare. A major part of our lungs remains unused.

It would be really a great thing if you can fill your whole lungs with oxygen; it will lead to great expansion of your consciousness. How expansive your life is can be known from the amount of oxygen you carry in your lungs. The more oxygen, the more life. And if you can fill your entire lungs with oxygen, you will be at the zenith of life.

It is oxygen that makes for the difference between the healthy and the sick. The sick is he who takes in very little oxygen through breathing. That is why some sick people have to be given oxygen through artificial means. They will just die if they are left to themselves. Health and sickness can be measured by the intake of oxygen. That is how running makes you healthy, because running brings you lots of oxygen. Every physical exercise is useful for this very reason. Any activity that adds to your stock of oxygen is conducive to your health. And what depletes your reserve of oxygen is injurious to your health; it will cause sickness.

But the fact remains that you never breathe to the full capacity of your lungs; you never take in even as much oxygen as you are capable of taking in. So the question of taking more than what is necessary simply does not arise. You cannot take more than what the lungs can hold; you cannot take more than its fill. It is such a difficult thing to do.

Question 9

QUESTIONER: ALONG WITH OXYGEN WE TAKE IN OTHER GASES LIKE NITROGEN AND HYDROGEN WITH OUR BREATH. HOW ARE ALL THESE GASES CONDUCIVE TO MEDITATION?

These are absolutely conducive to meditation. Whatever there is in the air--it is not only oxygen but many other things--is conducive to life. It is because of them that you are alive. There is no life on a planet or satellite planet where these gases are not available in the right proportions. It is they who make life possible. Therefore you need not worry on this score. And the more intensely and briskly you breathe, the more you will benefit. In a state of deep and fast breathing only oxygen can enter your system in maxi mum quantity; everything else will be left out. And even these other gases are useful ingredients of life; they are not harmful.

Question 10

QUESTIONER: HOW IS IT THAT THE BODY BEGINS TO FEEL LIGHT AFTER DEEP AND FAST BREATHING?

It is true that the body will feel light after this meditation. It will be so because our consciousness of body is one of heaviness. What we call heaviness is nothing more than our awareness of the body. The body weighs heavy on a sick person even if he is skinny and wiry. But a healthy person, even if he is a heavyweight, carries his body very lightly. So it is

really our body-consciousness which feels like a weight on us.

And we become conscious of our body only when it is in pain, when it is suffering. We become conscious of our feet when they are hurting. We become aware of our head when it is aching. If there is no body pain, we are never aware of our body. This consciousness is the measure of our suffering.

We define a healthy person as one who feels as if he is bodiless. He who does not feel that he is a body, who has a feeling of bodilessness, is really a healthy person. And if he is identified with a particular part of his body it can be said that this part of his body is sick.

As the amount of oxygen increases and as the kundalini awakens, you will begin to have experiences that are not of the body; they belong to the soul or the atman. And on account of these subtle experiences you will simultaneously feel lightness, an extraordinary kind of weightlessness. Many people will feel as if they are levitating. Not that they really levitate--an event of actual levitation takes place only once in a long while. But because of the feeling of utter weightlessness, you feel that you are levitating. If you open your eyes and see, you will find that you are sitting on the ground. But why this feeling of levitation?

The fact is that our mind, in its inmost depths, does not know any language as we know. It only knows the language of pictures, symbols. So when you experience weightlessness, utter weightlessness,

your mind expresses it in the language of pictures. It does not say verbally that it is weightlessness, it pictures it as an act of levitation, it feels levitation.

Our deeper mind, our unconscious mind does not think in words, it thinks in pictures, in symbols. That is why our dreams in the night have only pictures and hardly any words. The dreaming mind has to trans form everything--including experiences and thoughts--into pictures. For this reason when we wake up in the morning we find it so difficult to understand our own dreams. The language we know and use in the waking hours is utterly different from the pictorial language of dreams. The two are total strangers to each other, and therefore great interpreters in the form of pundits, psychologists and psychiatrists are needed to interpret them for us. We just cannot do without them.

Now someone is ambitious. How will he express his ambition when he is dreaming? He will turn into a bird on the wing soaring high in the sky. Then he will be at the top of everything, leaving the whole world behind him. Ambition in dreams takes the form of flights--one dreams that he is flying and flying. All ambitious men have dreams of flying. But the word ambition will never find a place in dreams. So after waking up in the morning the person wonders why he was flying in his dreams.

It is his ambition turned into a flying bird in dreams.

The same way when we enter the depths of meditation, weightlessness feels like levitation. Really

weightlessness can be pictured only as levitation, there is no other way.
And once in a great while the body actually levitates in a state of extreme weightlessness.

Question 11
QUESTIONER: AT TIMES IN THE COURSE OF MEDITATION IT SEEMS THAT SOMETHING WITHIN HAS SNAPPED, AND THIS EXPERIENCE IS FRIGHTENING.

It is possible, it is absolutely possible.

Question 12
QUESTIONER: SHOULD NOT ONE GET FRIGHTENED?

Fear is unnecessary, although it is natural that you feel afraid.

Question 13
QUESTIONER: IT CREATES A LOT OF HEAT AS WELL.

That, too, is possible. It is possible because your whole inner mechanism undergoes a change. All your connections with the body begin to get loose, and new connections begin to form in their places. Old bridges are broken and new ones are formed. Old doors close and new ones open. So the whole house is being altered. That is why you think that many

things within you are breaking down, and then you feel scared. It is natural, because the whole system goes through a state of disarray and disorder. It happens in times of transition.
When a new order will arise out of this chaos, it will be altogether different from the old, it will be incomparably unique. Then you will forget that some thing like an old order ever existed. And even when you remember it you will wonder how on earth you could put up with it.
All this is possible.

Question 14
QUESTIONER: WILL IT BE NECESSARY TO MAKE EFFORTS TO BREATHE DEEPLY AND ASK "WHO AM I?" EVEN AFTER SHAKTIPAT OR TRANSMISSION OF ENERGY HAS HAPPENED, OR WILL THEY HAPPEN NATURALLY AND ON THEIR OWN?

When breathing and asking become natural, the question does not arise. Then this question itself will seem to be unnatural. The matter ends with everything being natural. But many times, much before it happens, the mind will persuade you to believe that it has already happened and that it is now no use continuing the effort. So long as the mind continues to persuade you, you should not relax, you should not give up effort. Till then you have to continue with asking, "Who am I?" because the mind

is still there, it still survives. It is the mind that argues with you and tries to persuade you.
A day, however, will come when you will find that it is no longer necessary to do anything. Then you will not be able to do a thing even if you want to, because you can ask "Who am I?" only as long as you do not know who you are. The day you come to know who you are, the question will not arise anymore. Then it would be very absurd to ask it, because you know.
As long as I don't know where the door is, I will make fervent inquiries about it, but once I come to know, the question will drop by itself. Then I will not ask whether I should ask this question or not. It is redundant, it is meaningless. We inquire as long as we don't know a thing; as soon as we know it the matter ends. As soon as you realize who you are, the world of
questions comes to an end. And when you have taken a jump into the beyond, then nothing is left to be done. Then whatsoever you do, it is meditation. You walk and it is meditation. You sit and it is meditation. Then your silence is meditation, and your speech, too. Even if you fight, it is meditation. What you do makes no difference.

Question 15
QUESTIONER: UNDER THE IMPACT OF SHAKTIPAT OR TRANSMISSION OF ENERGY, DEEP BREATHING HAPPENS ON ITS OWN. BUT AT TIMES THE BODY RELAXES AND BREATHING SLACKENS. SHOULD ONE CONTINUE TO MAKE EFFORTS DURING SUCH INTERVALS?

It would be good if you do. It is not a question of whether breathing continues or slackens. It does not matter much if breathing comes to a stop. The question is whether you have put in enough effort or not. What is significant is your effort, not the fruit of your efforts. What matters is that you have done your best, that you have staked your all.

The mind is very cunning in finding avenues of escape. It does everything to protect itself. It says, "Now that nothing is happening, it is time we give up efforts." The mind is so skillful that in the course of a day it can suggest hundreds of ways of escape and hundreds of excuses and rationalizations. It can go to the length of telling you that you will suffocate, you will die if you pursue in your efforts any longer.

Don't listen to the mind. Tell your mind, "It is blissful to suffocate and to die." It is another thing if breathing stops on its own, but you on your part should continue to strive. You should spare nothing from your side. Don't spare even a little bit, because sometimes even that little bit can be decisive and fateful.

Nobody knows what is going to be the last straw on the camel's back. It is always the last piece of straw that makes the camel sit. Granted that you have put a big load on the camel's back, but it is not yet enough to make it sit. Maybe the last bit of straw is still lacking that will decide the issue, because it is always the last straw that decides. It is not the first straw, but the last one that proves fateful. Maybe you have al ready loaded the camel with 99.99 pounds of hay, and it

fails to make it sit. It is still waiting for the last bit--.001 pound.

Try to understand it this way. You are trying to break a padlock with a hammer. You have applied 99 powerful strokes and the lock refuses to break. And now, being tired, you apply the 100th stroke very mildly. But the lock breaks down with this mild stroke. So sometimes very small things prove to be the deciding factor; sometimes only a straw becomes decisive. Let it not be said that you did everything and yet missed the target by an inch. Whether you miss it by an inch or by a mile, it is the same. If you miss it, you miss it wholly.

It so happened only recently. One friend had been meditating like you all, for three days in a camp in Amritsar. He is an educated person, a doctor. He had been meditating and meditating, but nothing happened. And then the last day came. I had no knowledge of what he had been doing or not doing. In fact, I knew nothing about him. On the last day, while explaining the technique, I said that water changes into vapor only when it reaches the 100th degree temperature. If one stopped boiling it at the 99th degree, he should not complain that just for want of a single degree of temperature the water refused to change into vapor. Even if you give it 99.9 degrees of heat, it will continue to be water. Even if an iota of heat is lacking it will refuse to change. Only when it crosses the 100th degree mark will it change into vapor. And there is no other way. A rule is a rule.

He came to me in the evening of the same day. And he said that what I had said in the context of water changing into steam served him well. Earlier he was of the view that if his efforts were mild, his gains from meditation would be that mild, but there would be gains nonetheless. When he heard me, he thought that he was mistaken. For the water to turn into steam, the full 100 degrees of temperature is a must. It is not that a small amount of temperature will change the water into vapor in a small way. The water will not change at all before its heat reaches the 100th degree; it has to traverse the whole way. And so on this morning he brought in all his efforts to meditation, and he was surprised to see that something happened. What he had done for the last three days had been in vain. He had gained nothing but fatigue at the end. Today he was not tired at all, and what is remarkable is that he really made it.

Therefore it is always the last straw that makes the difference between those who make it and those who don't.

There is one other thing to be borne in mind. During meditation, watching the man on your side doing his best, you think that even he is not making any headway, let alone you. You are wrong to think so. There is a difference between a hundred degrees and a hundred degrees. Your hundred degrees is not the same as the hundred degrees of another person. Maybe the other person has much more reserve energy than you have, and he is not using it all, although he is doing better than you. It is like this: A

person has five hundred rupees in his pocket, and out of it he stakes three hundred in a gamble. And you have only five rupees in your pocket and out of it you make a bet of four. Here you are staking more than he is; you are going to outbid him.

It is not a question of how much you or the other person has spent, it is a question of the ratio between what you have and what you gamble. It is the ratio that matters. You will win if you wager all your five rupees. And the other man will lose even if he wagers four hundred ninety nine rupees. In order to win he will have to stake all his five hundred.

What is of ultimate importance is that you will stake yourself totally, that you will not spare even an ounce of energy and effort. Never think that you have done enough for the present, and that you will try next time. The moment you think so, you will begin to regress, to fall behind.

And it often happens that such thoughts begin to assail you right when the decisive hour arrives, where you are going to make it. It is at this critical juncture that your mind begins to be scared lest you should disappear into nothingness. It is the moment of great est danger for you as ego, and it is also the moment of greatest consequence, greatest fulfillment for you as the soul. And it is in this moment that your mind will ask you to give up, on the plea that you have done enough, the water has been heated too much, it may any moment turn into vapor.

When your mind senses imminent danger and panics, know that it is the most decisive and the precious

moment of meditation--the moment of fulfillment. As long as there is no danger, the mind will ask you to carry on, but as soon as you come close to danger--which is the boiling point--your mind will ask you to stop immediately. The mind will say you have already exerted your utmost, now there is no energy left to proceed any further.

Beware of your mind when this decisive moment arrives. It is precisely the moment when you have to bring all your energy into action. If you miss that mo ment you may miss for years. Sometimes it takes years to reach the 99th degree temperature. And sometimes you miss it almost when you have touched the hundredth degree mark. And you miss it for very petty things.

So do not spare yourself; otherwise you will miss.

Question 16

QUESTIONER: WHAT IF THE BLOOD VESSELS ARE DAM AGED BECAUSE OF TOO MUCH STRAIN?

Let them be damaged. What will you do by saving them? Today or tomorrow they are going to be destroyed. And what are you going to do after saving them?

Question 17

QUESTIONER: AFTER ALL, WE DON'T WANT TO DIE IN A STATE OF IGNORANCE.

If you worry about your blood vessels, know for sure that you are going to die in a state of ignorance. What will you do after you have saved your blood vessels? Our difficulty is that we are always worrying about things that are of no consequence to us.

Question 18
QUESTIONER: IN FACT, WE HAVE ONLY A LITTLE; HOW CAN WE AFFORD TO LOSE IT?

I wonder if you have even that little which is worth saving. If you really had, you would not be afraid of losing it. You don't have even that much. You are like a naked man who is afraid of losing his clothes. This fear gives the naked man a false satisfaction that he owns something. He derives pleasure from the illusion that he has clothes, he is not naked. If he had clothes really, he would not have been afraid of losing them. After all they are only clothes; what if they are lost? Get rid of such fears.
I don't mean to say that your blood vessels are going to be actually damaged. And if they are going to be damaged it will be because of your fear and not because of meditation. Fear will certainly destroy them; it is really fear that damages your blood vessels and many other things. But we are not afraid on that score; we do not fear our fear.
If you are afraid, if you are anxious, if you are tense, your blood vessels along with many other things will be damaged for this very reason. But we are not afraid on account of it. We are afraid of meditation,

which does not damage a thing. On the contrary, it will repair all damages that have already happened to you.

But we cling to our fears, and we take refuge in them. And we go on saying: What if this or that happens? So we do everything to run away from meditation. If it is so, I will say: Why go at all? This fear, this hesitancy, this conflict is dangerous. Then don't go near it, be finished with it for good.

But we are ambivalent; we want to do both. We want to meditate and at the same time we want to run away from it. And then this conflict really destroys us. Then we are unnecessarily in a mess. Thousands of people are unnecessarily in a mess; they want to find God and at the same time they are afraid lest he should confront them any day. This double bind, this split mind is the problem. All our difficulty is that one part of our mind wants to do a thing and another part does not want to do it. Doubt and conflict have be come our very breath. It never happens that what we want to do, we want absolutely. The day it will be so, there will be nothing that will come in your way. That day your life will acquire a dynamism that you have never known.

But we are in a ridiculous state; we take one step forward and immediately we take another step back. We put one brick in its place to build a house and the next moment we remove it. Thus we have both together-- the pleasure of building a house and the sorrow of not having it done. All day long we raise a wall and when night comes we pull it down with our

own hands. And then we bewail how difficult it is to build a house.

We should try to understand this double bind structure of our mind. And the only way you can understand it is this: Be prepared for what you think to be the worst. This imagined worst is that your blood vessels will be damaged. Let them be damaged. What would you do if you save them, say, for thirty or forty years? You will be a clerk in some office for these thirty years. You will eat, sleep, and produce a few children. These children, in their turn, will grow up and become husbands and wives, this and that, like you. And when you will die, you will leave them behind to worry about their blood vessels being dam aged. What else will you do?

If we know that the life we are trying to save has nothing in it that is worth saving, then only can we stake our all; otherwise it is impossible. We should be very clear in our minds that what we are so strenuously trying to save is not worth the labor. We should also know that nothing is saved in spite of all that we do to save it. And if we understand it clearly, then there is no problem whatsoever. then you will be prepared for everything, even for the blood vessels being damaged.

Blood vessels are not going to be really damaged. It has never happened in the past. It will be an extraordinary event if you make it happen. You will set a new record.

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Question 1
YOU SAID AT THE NARGOL MEDITATION CAMP THAT THE MEANING OF SHAKTIPAT -- TRANSMISSION OF THE DIVINE ENERGY -- IS THAT THE ENERGY OF THE DIVINE DESCENDS INTO THE MEDITATOR. LATER ON YOU SAID THAT THERE IS A DIFFERENCE BETWEEN SHAKTIPAT AND GRACE. THESE TWO STATEMENTS SEEM CONTRADICTORY. PLEASE EXPLAIN.
There is a slight difference between the two and there is a little similarity between the two also. Actually the field of each extends into the other. Shaktipat is the energy of the divine. In fact, there is no other energy except the energy of the divine. In shaktipat, however, a person functions as a medium. Although ultimately

the person is also a part of the divine, in the initial stage the individual functions as a medium.
It is just like the lightning that flashes across the sky and the electric light that lights the house: they are the same but the light that burns in the house is brought about through a medium and the hand of man is clearly evident behind it.
The lightning that flashes in the rain is the same energy of the divine but it is not brought about by man. If man becomes extinct the lightning will still flash across the sky but the electric bulb will no longer work. Shaktipat is like the electric bulb in which man is the medium; grace is the lightning in the sky that comes without the help of a medium.
A person who has attained to this energy level, one who is in contact with the divine, can function as a medium because he is a better vehicle than you are for this happening. He is familiar with the energy and its workings. The energy can enter you more quickly through him. You are totally unacquainted, immature; this man is a well matured vehicle. If the energy enters you through him, it comes about easily as he is an efficient medium.
Secondly, that person is a narrow channel from which you will receive energy, but only according to your capacity. You can sit under the electric light in the house and read as it is a regulated light; you cannot read under the lightning in the sky because it follows no regulation.
So if suddenly by chance a person happens to be in a state in which the grace can descend on him or a

sudden situation is created in which shaktipat happens to him without a medium, then there is every possibility of his freaking out or becoming insane. The energy that has descended on him may be too much and his capacity to hold it too little; hence he can be completely shattered. Then unknown, unfamiliar experiences of joy become painful and unbearable.

It is as if a man used to staying in darkness for years is suddenly brought out into the daylight: the darkness will deepen all the more and he will not yet be able to see the light of the sun. His eyes were accustomed to seeing in the darkness, so they cannot stand the glare of light and will close.

So sometimes it happens that such a situation can come about within you in which the unlimited energy of grace can descend unknowingly on you; but its effect can be fatal, destructive, if you are not ready. You have been caught unawares so the happening can turn into a disaster. Yes, grace can also become harmful and destructive.

In the case of shaktipat the chances of accident are very few, almost nil, because there is a person who is functioning as a medium, as a vehicle. Passing through a medium the energy becomes gentle and mild, and the medium can also regulate the intensity of the energy. He can allow only that amount of energy to flow into you which you can hold. But remember, the medium is only a vehicle and not the source of this energy.

So if a person says that he is doing shaktipat, that he is doing the transmission of the energy, then he is

wrong. It would be just like the bulb declaring that it is the giver of light. Because the light is always emitted through the bulb, the bulb may be deluded that it is the creator of light. This is not so. It is not the primal source of light but merely a medium for its manifestation. So a person who declares that he can perform shaktipat is under the same illusion as the bulb.

The energy that is transmitted is always the energy of the divine. But if a person becomes a medium, then we can call it shaktipat. If there is no medium and this energy descends suddenly it can be harmful. But if a man has waited long enough, if a man has meditated with infinite patience, then shaktipat too can happen in the form of grace. Then there will be no medium, but then there will be no mishap. His infinite waiting, his boundless patience, his unwavering devotion, his everlasting resolve, develop his ability to allow the infinite. Then there will be no mishap. And the happening can take place both ways -- with or without a medium. But in the absence of a medium he will not feel it as shaktipat but as grace from the beyond.

So there are similarities as well as differences between the two. I am in favor of grace as far as it is possible; as far as possible there should not be a medium. But in certain cases this is possible and in certain cases it is not possible. So instead of the latter category of people wandering for endless lives, some person can be made a medium to bring down the divine energy to them. Only that person can be a medium, however, who is no longer an individual ego.

Then the hazard is almost nil, because such a person while becoming the medium does not become a guru: there is no person left to become a guru. Understand this difference well.

When a person becomes a guru he becomes a guru in reference to you; when a person becomes a medium he does so in relationship to the universal being; then he has nothing to do with you. Do you understand the difference?

Ego cannot exist in any state brought about in relationship to you. So the real guru is one who does not become a guru. The definition of a sadguru, a perfect master, is one who does not become a guru. This means that all who call themselves guru do not have the qualification to be a guru. There is no greater disqualification than a claim of gurushiр; that shows the presence of ego in such a person, and that is dangerous.

If a person suddenly reaches a state of void, where ego has completely disappeared, he can become a medium. Then shaktipat can happen near him, in his presence, and there is no possibility of danger. There is no danger to you or to the medium through which the energy is flowing.

And yet basically I am in favor of grace. When the ego has died and the person is no longer an individual, when these conditions are fulfilled, shaktipat almost becomes grace.

If the individual is not self-conscious of this state, then shaktipat is very near to grace. Then just being near him can bring about the happening. This person

appears to you as a person but in actuality he has become one with the divine. It would be better to say that he has become the hand of the divine extended towards you. He is close to you. Now such a man is wholly instrumental. If that person speaks in the first person in such a state of consciousness we tend to misunderstand him. When such a person says `I', he means the supreme self -- but it is difficult for us to understand his language.

That is why Krishna can say to Arjuna, "Leave all else and surrender unto me." For thousands of years we will be pondering on what sort of a person this is who says, "Surrender unto me." His statement seems to confirm the presence of an ego. But this man could say it this way simply because he is no more an ego. Now his `I' is the outstretched hand of someone, and it is that someone who is behind him saying, "Surrender unto me -- the only one." These words, the only one, are priceless. Krishna says, "Surrender unto me, the only one." The `I' is never the only one -- it is many. Krishna is speaking from a place where the `I' is the only one, and this is not the language of the ego.

But we understand only the language of the ego; therefore, we feel that Krishna has made an egoistic statement by telling Arjuna to surrender unto him. But this is a mistake. We always have two ways of looking at things: one is through our own point of view, from where we are invariably deluded; and the other is from the point of view of the divine, from where there is no question of delusion. So the happening can take

place through a person like Krishna in whose person individual ego plays no part.

Both happenings, shaktipat and grace, are very contrary at the periphery; both are very close to one another at the center. I am in favor of that space where it is difficult to distinguish between shaktipat and grace. That alone is useful; that alone is valuable.

A monk in China was observing the birthday of his guru with great celebration. People asked him whose birthday he was celebrating, as he always said that he had no guru and that there was no need for a guru. Then what was all this about? He begged them not to question him, but they kept on insisting, "Today is the day of the guru -- have you a guru?"

The monk said, "Don't put me in difficulty. It is good that I keep quiet."

But the more he kept quiet, the more the people insisted, "What is the matter? What is it that you are celebrating? -- because this is master's day celebration. Do you have a master?"

The monk said, "If you go on insisting then I have to say something about it. Today I remember the man who refused to be my guru, because if he had accepted me as a disciple I would have gone astray. That day when he refused me I was very angry with him, but today I want to bow down to him in great gratitude. Had he wished he could have been my guru, because it was I who begged him to accept me, but he did not agree."

So the people asked, "Then what do you thank him for when he refused you?"

The monk said, "It is enough to say that by not becoming my guru this man did for me what no guru could do. Therefore, my obligation is doubled. If he had been my guru there would have been some give and take on both sides. I would have touched his feet, offered my veneration and respects, and the matter would have been concluded. But this man did not ask for respect and he did not become my guru. Therefore my obligation to him is double. This has been absolutely one-sided: he gave and I could not even thank him, because he left no place even for that."

Now in such a situation as this there will not remain any difference between shaktipat and grace. The more the difference the more you should keep away from it; the less the difference the better it is. Therefore, I emphasize grace. The day shaktipat has come very close to grace, so close that you cannot distinguish between shaktipat and grace, know that the right happening has taken place. When the electricity of your house becomes like the unhindered and natural lightning in the sky and becomes a part of the infinite energy, that moment you should know that if shaktipat happens then it is equivalent to grace. Remember what I have said.

Question 2

IN THE NARGOL MEDITATION CAMP YOU HAVE SAID THAT EITHER THE ENERGY RISES FROM WITHIN AND REACHES UP TO THE DIVINE OR THE ENERGY OF THE DIVINE DESCENDS AND MERGES WITHIN. YOU SAID THAT THE FIRST IS RISING OF THE KUNDALINI AND THE SECOND IS

THE GRACE OF THE DIVINE. THEN LATER ON YOU HAVE SAID THAT WHEN THE SLEEPING ENERGY WITHIN MEETS THE ENORMOUS ENERGY OF THE INFINITE, AN EXPLOSION TAKES PLACE WHICH IS SAMADHI. IS THE UNION OF THE AWAKENED KUNDALINI AND GRACE ABSOLUTELY NECESSARY FOR SAMADHI? OR, IS THE EVOLUTION OF THE KUNDALINI UP TO THE SAHASRAR SIMILAR TO THE HAPPENING OF DIVINE GRACE?

Explosion never takes place with only one energy. Explosion is the union of two energies. If the explosion was possible with one energy, then it would have happened long ago.

It is as if you have a matchbox and you place a matchstick near it: they can lie like this indefinitely and no flame will result. No matter how small the distance between the two -- half a centimeter or a quarter of a centimeter makes no difference -- there will be no result. For that explosion the friction of the two is necessary; then only you will get fire. Fire is hidden in both of them but there is no way of producing it with only one of the two.

The explosion happens when the two energies meet. Thus, the sleeping energy within the individual must rise up to the sahasrar and then only is the union, the explosion, possible. No union is possible except at the point of the sahasrar. It is just as if your doors are closed and the sun is shining outside. The light stays outside your door. You move inside the house up to the door, but still you will not meet the light of the sun.

Only when the door opens do you come in contact with the sunlight.
So the ultimate point of the kundalini is the sahasrar. That is the door where grace awaits us. The divine is always waiting at this door. It is you who are not at the door: you are away within somewhere. You have to come to the door. There the union will take place, and that union will be in the form of an explosion. It is called explosion because then you will immediately disappear; you will no longer be. The matchstick will have been burnt in the explosion though the matchbox will still be. The matchstick that is you turns into ashes and merges into the formless.
In the happening you will be no more. You will be lost; you will be broken and scattered; you will no longer be. You will not be what you were behind the closed door. All that was yours will be lost. Only the one who waits outside the door will remain, and you will become a part. This cannot happen to you alone, by yourself. For this explosion it is very necessary for you to reach up to the infinite cosmic energy. The sleeping energy within has to be awakened and made to rise upwards to the sahasrar where the cosmic energy forever awaits. The journey of the kundalini starts from your sleeping center and ends at the place, at the boundary, where you disappear.
So there is one boundary which is of the physical, which we have taken for granted. But this is not the greater boundary. If my hand is cut off it does not make much difference to me. If my feet are cut off, the body will not suffer much, because I still remain. In

other words, I still remain in spite of the changes within these limits. Even if the eyes and ears are not, I still remain. So your actual boundary is not the boundary of the body; your actual boundary is the sahasrar center, after which you no longer exist. No sooner do you encroach on this boundary than you are gone; you cannot remain.

Your kundalini is your sleeping energy. Its boundaries extend from the sex center to the center at the top of the head. That is why we are continuously aware that we may be able to disidentify ourselves with the other parts of the body, but we cannot break our identity with the face, with the head. It is easy to recognize that "I may not be the hand," but to see one's face in the mirror and to conceive that "I am not this face" is very difficult. The face and the head is the limit. Therefore, man is ready to lose everything but not his intellect.

Socrates was once talking about contentment, saying that it is a great treasure. Someone asked him whether he would prefer to be a discontented Socrates or a contented pig. Socrates replied, "I would prefer to be a discontented Socrates than a contented pig, because the contented pig has no knowledge of his contentment. A dissatisfied Socrates will at least be conscious of his dissatisfaction." This man, Socrates, is saying that man is willing to lose all, but not his intellect -- even if it is a dissatisfied intellect.

The intellect is also very near the center of sahasrar, the seventh and last chakra. Rightly speaking we

have two boundaries. One is the sex center; below this center the world of nature begins. At the center of sex there is no difference between trees, birds, animals and ourselves. This center is the ultimate limit for them, whereas for man it is the first point, the starting line. When we are based in the sex center we too are animals. Our other limit is the intellect. It is near our second boundary line beyond which is the divine. Beyond this point we are no longer ourselves; then we are the divine. These are our two frontier lines, and between these two our energy moves.

Now, the reservoir where all our energy lies asleep is near the sex center. That is why ninety-nine percent of man's thoughts, dreams and activities are spent around this reservoir. No matter how much culture may be displayed, whatever the false pretexts the society may bring out, man lives there and there alone: he lives around the sex center. If he earns money it is for sex; if he builds a house it is for sex; if he earns prestige he does so for sex. At the root of it all we will find sex.

Those who understood talked of two goals -- sex and liberation. The other two goals, wealth and religion, were only the means. Wealth is a resource of sex; therefore, the more sexual the era the more wealth-oriented it will be. The more in search of liberation an age is the more it will be thirsty for religion. Religion is just a means as wealth is a means. If you long for liberation religion becomes the means. If you wish for sexual satisfaction wealth is the means. So there are

two goals and two means -- because we have two frontiers.

It is interesting that between these two extremes you cannot rest anywhere, you cannot stop anywhere. Many people find themselves in great difficulty as they have no desire for liberation, and if for some reason they become antagonistic towards sex they find themselves in a terrible predicament. They start staying away from the sex center, but they won't go anywhere near the center for liberation. They fall into doubt and uncertainty, and that is very difficult, very painful, and really a hell. Their lives are filled with inner turmoil.

To linger in the middle is neither right nor natural nor meaningful. It is as if a man climbs a ladder and stops half way. To him we would say, "Do one of the two: either go up or come down, because the ladder is not a house and to stop in between is meaningless." There cannot be a more useless person than one who stops halfway up the ladder. Whatever he has to do, he can do it either at the top of the ladder or at the bottom of the ladder.

So the spine is the ladder, so to speak. On this ladder each vertebra is a step. The kundalini starts from the lowest center and reaches to the very top. If it reaches the highest center explosion is inevitable. If it remains at the lowest center it is sure to take the form of sexual discharge, ejaculation. These two things should be understood well.

If the kundalini is at the lowest center a discharge of sexual energy is inevitable. If it reaches the highest

center explosion is certain. Both are explosions and both require the participation of the other. In the discharge of sex the other is necessary, even if it is an imaginary other. But all your energy does not become scattered from here, because this is only the beginning point of your being. You are much more than that, and you have progressed much from there. The animal is fully satisfied at this point and therefore does not seek liberation.

If animals could write scriptures there would be written in them only two goals worth striving for: wealth and sex. Wealth will be in forms suitable to the animal world. The animal that has more flesh, more strength, will be the richer one. He will win over the others in a competition of sex; he will gather ten females around him. And this also is a form of wealth. The extra fat within his body is his wealth.

A man too has riches which can be converted into "fat" at any time. A king can keep a thousand queens. There was a time when a man's wealth was measured by the number of wives he possessed. If a man is poor, how can he afford four wives? Today's criteria of education and bank balance are a much later development. In the olden days the number of women was the only criterion of wealth. This is why in extolling the affluence of our ancient heroes we have had to inflate the number of their women, and this was many times false.

For instance, the sixteen thousand queens of Krishna. In Krishna's time there was no other way of expressing his greatness: "If Krishna is a great man,

then how many wives does he have?" So we had to conjure up the colossal figure of sixteen thousand -- which was an impressive number then, though today it might not seem so due to the population explosion. In those days there were not so many people. In Africa even now there are communities that consist of only three people. So if they are told that a man has four wives it would be an impossible figure because they do not know anything beyond the figure of three.

In the realm of sex the presence of the other is required. If the other person is not present, even imagining the other produces the necessary effect. This is why it was thought that if God is present even in imagination, the explosion can take place. Therefore, the long tradition of bhakti, the path of devotion, developed in which imagination was used as the means for explosion. If ejaculation is possible through the imagination, why cannot the energy explosion take place in the same way at the sahasrar? This gave rise to the possibility of meeting God in the head through the use of imagination. But this was not really possible. Ejaculation is possible in imagination because it has actually been experienced; therefore it can be imagined. But we have had no meeting with God; therefore he cannot be imagined. We can only imagine that which has been experienced by us.

If a man has experienced a certain kind of pleasure he can always sit back, recall the experience and enjoy it again. A deaf person cannot hear in his dreams no matter how hard he tries; he cannot even

imagine sound. Similarly, a blind man cannot envisage light. But if a man has lost his eyes he can always dream of light. Rather, now he can only see light in his dreams, because he no longer has eyes to see it. So we can envisage our experiences, but there is no way to imagine what has never been experienced.

Explosion is not our experience; therefore imagination does not work here. We will actually have to go within, and then the actual happening can take place. So the sahasrar chakra is your ultimate boundary, where you end.

As I said before, man is a ladder. Nietzsche's words in this context are very precious. He said, "Man is a bridge between two eternities." There is one eternity -- that of nature, which has no end -- and there is the other, of the divine, which is also infinite, limitless. Man is a bridge swaying between these two. Therefore man is not the resting place. One either goes forwards or backwards. There is no place to build a house on this bridge. Whoever tries to settle on it repents, because a bridge is not a place to have a house; it is only meant for crossing over from one end to the other.

In Fatehpur Sikri, Akbar tried to build a temple of all religions. He dreamed of one religion, which he named Deen-e-Illahe -- the essence of all religions. So he had inscribed a sentence on the entrance door which is a saying of Jesus Christ. It reads: This world is only a resting place and not a permanent home. You may halt here for some time but you cannot stop

here forever. This is only a place of rest on your journey. It is a camping ground, a traveler's bungalow where one can stay the night and resume traveling in the morning. We halt here only so that we may rest the night and start again at daybreak. There is no other purpose. We do not stop here for all time.

The human being is a ladder that has to be climbed; therefore he is always tense. It is not correct to say that a man is tense: rather, man is tension. A bridge is always tense; it is a bridge because it is tense. It is that which lies between two extremes. Man is an inevitable tension; therefore he is never at peace, never tranquil. Only when he becomes like an animal does he experience a little peace, or else he attains perfect peace when he becomes the divine. The tension loosens when he becomes an animal; then he has climbed down the steps of the ladder to stand on the ground, the place with which he has been familiar for thousands of lives. He has relieved himself of all bother about tension. So man seeks freedom from tension in sex, or in other experiences related to sex such as alcohol, drugs, etcetera, that can take him into temporary unconsciousness. But you can be there for a short while only; even if you wish, you cannot stay in the animal state permanently. Even a man of the worst quality can stay in the animal state only for a short while.

The man who commits murder does so in the moment when he becomes an animal. Had he waited a moment longer, perhaps he might have been unable to do it. Our becoming like animals is somewhat like a

man jumping: for a moment he is in the air; then he comes back on the ground. So the worst of men is not bad forever; he cannot be. He is so only during moments; otherwise, he is normal like any other person. For one moment he derives comfort, because he falls back onto the known ground where there are no tensions. This is why we find no tensions in animals.

Look into their eyes: there is no tension. The animal never goes mad or commits suicide; he suffers no heart disease. But all this becomes possible for animals who are in the bondage of man -- when he pulls man's wagon or becomes his domestic pet. This is a different thing altogether. When man tries to pull the animal across the bridge the complications start.

Now if a stray dog enters this room he will move about as he pleases, but if a pet dog enters he will go and sit where he is ordered. Now this pet dog has entered the world of man and left his animal world behind. He is bound to land himself in trouble. He is an animal that has been made to undergo the tensions of a human being. Thus, he is forever in distress. He eagerly awaits the order to run out of the room.

Man can fall back into the animal state only momentarily. This is why we say that all our joys are shortlived. Joy can also be eternal, but where we look for it, it is only a transitory state. We try to find happiness in the animal state, and this can be only for a very short while. We cannot remain in the animal state for long. It is difficult to go back into our previous

state of existence. If you want to go back to yesterday you can close your eyes and visualize -- but for how long? When you open your eyes you will find yourself where you are.

You cannot go back. You can forcibly do it for a moment or so, but then you always repent. Therefore, all momentary pleasures bring repentance in their course. You are left with a feeling that your efforts have gone in vain, but after a few days you forget again and fall again into the same mistake. Momentary joy can be #attained on the animal level, but eternal joy is attained only upon merging into the divine. This journey has to be completed within your own being. You have to cross from one end of your bridge to the other; only then does the second happening take place.

Therefore, I consider sex and samadhi equivalent. There is a reason for this. In fact, these are the only two happenings that are equivalent. In sex we are at one end of the bridge, the lowest rung of the ladder where we are one with nature; in samadhi we are at the other end of the bridge, the topmost rung of the ladder where we are one with the divine. Both are unions; both are explosions in a certain way. In both cases you lose yourself in a particular sense: in sex you lose yourself for a moment, and in samadhi, forever. In both cases you cease to exist. The former is a very momentary explosion, and after it you recrystallize, because where you had gone was a lower state to which you cannot revert. But once you merge into the divine you cannot recrystallize.

This reversal is as impossible as the one into the animal state. It is absolutely impossible. It is just like expecting an adult man to get into his baby clothes. You have become one with the absolute, so you cannot revert back to the individual. Now the individual self has become such a narrow and insignificant place that you can no longer enter there. Now you cannot even imagine how you can be in it. The matter of the individual ends here.

For the explosion to happen both things are needed: your journey within must reach the point of the sahasrar, to meet with the grace there....

Why we call this center sahasrar needs to be explained. These names are not coincidental, though language always develops accidentally and by constant use. We use the word door: any other name could have been easily used to denote the same thing. There are thousands of languages in the world and there must be thousands of words that mean door and are capable of conveying the same meaning. But when a thing is not accidental there occurs a similarity in all languages. So the meaning of door, or dwar, conveys the meaning of that through which we pass in and out. So in all languages the word used for door will convey this meaning, because this is a part of an experience and not a coincidental arrangement. The idea of the space through which entrance and exit are possible is conveyed by this word door.

Thus the word sahasrar has been coined as a result of experiences, and it is not accidental. No sooner do

you attain the experience than you feel as if a thousand flower buds have bloomed within you all of a sudden. We say a thousand, meaning infinite, and we liken it to flowers because the experience is like a flowering. Something within that was closed like a bud has opened. The word flower is used in the context of flowering, of blossoming. And not only have one or two things blossomed -- infinitely many things have blossomed.

So to call this experience "the opening of a thousand-petaled lotus" is natural. Have you seen a lotus opening in the rays of the morning sun? Watch carefully. Go near a lotus pond and observe silently as the lotus bud slowly opens its petals. Then you can visualize what the feeling would be if a thousand-petaled lotus opened in this way in the head. Then you will be able to imagine the experience somewhat.

There is another wonderful experience: that of sex. Those who go deep into the experience of sex also feel this flowering, but it is a very fleeting experience. Something within blossoms, but it closes again almost immediately.

But there is a difference between the two experiences. In the sex experience the flower is felt to be hanging downwards, whereas in samadhi the petals are felt to be blooming upwards. This differentiation can only be made by passing through both experiences. It is natural that the flowers that bloom downwards join you to a lower realm, while the flowers that bloom upwards join you to a higher realm. In fact, this blooming is an opening that makes you

vulnerable to another realm. It is a door that opens -- a door through which something enters within you for the explosion to take place.

Thus, both these things are required. You will travel up to the sahasrar and there someone is always awaiting you. It is not correct to say that someone will come there when you reach; that someone is already there waiting for the happening to take place in you.

Question 3

DOES THE KUNDALINI UNFOLD TOWARD THE SAHASRAR ONLY BY SHAKTIPAT? DOES THE EXPLOSION TAKE PLACE ONLY THEN?

IF THIS IS SO, THEN DOES IT MEAN THAT SAMADHI CAN BE OBTAINED THROUGH SOMEBODY ELSE?

This has to be understood properly. In existence, in life, there is no happening which is so simple that you can understand it just by one aspect of it; it has to be viewed from many dimensions. Now if I strike a door with a hammer and the door opens, I can say that the door opened with the blow of my hammer. This is also correct in the sense that had I not struck the door, the door would not have opened. Now with the same hammer I strike another door, but the hammer may break and the door may not open -- then... Then one other factor comes into our knowledge: when I struck the first door and it opened, it was not entirely because of the hammer. The door was fully ready to open. It may have been old, it may have been weak, but whatsoever the case it was ready to open. So the door had as much a hand as the hammer in this

happening. In one instance the hammer struck and the door opened; in another, the hammer broke and the door did not open.

So when the happening takes place in shaktipat, it is not entirely due to shaktipat. At the other end, the meditator in such a case is inwardly prepared and ready, so a slight push becomes effective. If this push had not been given by shaktipat, the meditator may have taken a little longer time to reach to sahasrar. So the kundalini is not reaching to the sahasrar only because of shaktipat; it is the time element that is decreased -- nothing more. The meditator would have reached in any case.

Suppose I had not hammered at the door, but this door is old and about to collapse: then it could fall with a single gust of wind. And even if there is no wind, in the course of time it will collapse on its own. Then it will be difficult to explain why and how it fell, because it is preparing to fall all the time. So at the most, the difference will be of the time gap.

For example, a glimpse of the divine happened to Swami Vivek-ananda near Ramakrishna. If Ramakrishna alone was responsible for the happening in Vivekananda, then it could have also happened to all the others who came to him. He had hundreds of disciples. If Vivekananda alone was responsible, it could have happened to him long before. He had gone to many before he came to Ramakrishna, but the happening did not take place. So Vivekananda was ready in his own way and Ramakrishna was capable in his own way.

When this readiness and capability meet at a particular point, the time gap of the happening is reduced. It could be that if Vivekananda had not met Ramakrishna at that particular moment, the happening may have taken place one year later, two years later, or maybe in his next birth, or perhaps after ten more births. The time is not important. If the person is getting ready then the happening will take place sooner or later.

The time gap can be shortened. And it is important to understand that time is fictitious, dreamlike; hence it is not of much value. In fact time is such a dreamlike phenomenon that it has not much value. You can take a short nap and hardly a minute may pass, but in that short period you might see a dream from your childhood right up to your old age, with all the events, incidents. But in the waking state it will be hard to believe that such a long dream lasted not more than a minute. Actually, the time dimension in the dream state is very different. Dream time is capable of having many, many incidents in a very short span; hence, the illusion.

Now, there are insects that are born in the morning and are dead by the evening. We say, "The poor creatures!" -- but we do not know that in that span of time such an insect lives out life in its entirety, and it experiences all that we experience in seventy years. There is no difference: such an insect builds a house, finds a wife, has children, fights with others, and even reaches the state of sannyas -- all within twelve hours. But their perception of time is different. We pity

them for the short life granted to them, and they must be pitying us that we take seventy years to do all that they can do within a period of twelve hours. How dull we must be according to them!

Time is dependent on mind; it is a mental entity. The length of time fluctuates according to the states of our mind. When you are happy, time becomes short. When you are in trouble or pain, time becomes very long. When you are sitting at the deathbed of some relative, the night never seems to end; it seems as if the sun will never rise. It seems as if it is the last night of the world and it will never end, the sun will never rise. Sorrow prolongs time. In sorrow you want time to pass quickly. The keener you expect the time to pass the slower it seems to creep, because this is a relative experience, though time is actually moving at its normal speed. When a lover awaits his beloved he feels she is taking too long to come, when actually she is walking at her normal pace. He wants her to have the speed of an airplane.

So time appears slow in sorrow. When you are happy, when you meet your friends or loved ones, you spend the night talking and at daybreak you wonder how the night passed so quickly. Perception of time is different in moments of happiness and of sorrow.

Time is dependent on mind; therefore, changes can be brought about in time by hammering the mind with an outside agent. If I hit you on your head with a stick it is natural that your head is hurt. Your body can be hit from outside, so can your mind. But you cannot be hit by some outside force because you are neither the

body nor the mind. But right now you think that you are the body and the mind, so the body and the mind can be affected. And by affecting your bodymind, the time scale can be changed in different ways; centuries can be reduced to moments, and vice versa.

The moment awakening happens to you, you will be struck with wonder. It is now two thousand years since Jesus, five thousand years since Krishna, and a great deal of time has passed since Zarathustra and Moses. But you will be surprised that the moment you awaken you will say, "My God, they too have just been awakened!" The time gap ceases completely then. Now these thousands of years become like a dream period.

So when one awakens, all awaken. There is not even the difference of a single moment. This is difficult to understand. The moment you awaken, you become the contemporary of Buddha, Christ, Mahavira and Krishna. They will be around you as if they too have just become awakened with you. There is not a moment's difference -- there cannot be.

Now if we were to make a circle and draw many lines from the center to the circumference, we would find that at the circumference the distance between any two lines will be the most. Then, as you proceed along these lines toward the center, the distance between the two lines becomes less and less, until at the center point there is no distance. All the lines become one at that point. So when a person reaches the center of that profound experience, the distances

that were present at the circumference -- of two thousand years, five thousand years -- vanish. But it is difficult for such a person to explain his experience, because his listeners are at the periphery and their language is also that of the periphery. This is why there is the possibility of deep misunderstanding.

A man came to me. He was a devotee of Jesus. He asked me, "What do you think of Jesus?"

I replied, "It is not proper to give an opinion about oneself."

He looked at me in surprise. "Perhaps you did not hear me," he said. "I asked your opinion on Jesus."

I said, "I also feel that you have not heard. I said, `It is not proper to give an opinion of oneself.'" He looked perplexed. Then I explained to him, "You can theorize about Jesus so long as you do not know him. The moment you know, there will be no difference between you and him. How will you form an opinion?"

Once an artist came to Ramakrishna bringing with him a picture of Ramakrishna and showing it to him. He asked Ramakrishna how he liked the picture, but he found that Ramakrishna bowed down and touched the feet of the picture with his forehead. The people present there thought there was some mistake, some confusion. Perhaps he did not realize that it was his own picture. So the artist reminded him that it was his own picture that he was bowing to.

"I forgot about that," Ramakrishna replied. "This picture is so deep in samadhi -- how can it be mine? In samadhi there is no `I' and no `you'. So I bowed to samadhi. It is good that you reminded me or people

would have laughed." But people had already laughed.

The language of the circumference is different from the language of the center. So when Krishna says, "It was I who was Rama," and when Jesus says, "I had come before and told you," and when Buddha says, "I will come again," they speak the language of the center, and this is difficult for us to understand. Buddhists are waiting for Buddha's coming again on earth. The truth is that he has come many times. Even if he came he would not be recognized, because there is no way of coming in the same form again. That face was a dreamlike phenomenon, and it has been lost forever.

So at the center there is no time gap. Therefore, the time implied for the happening of enlightenment can be speeded up or slowed down; it can be speeded up very much. That can be done by shaktipat.

And in the last part of your question you are asking about the other person involved in the happening of samadhi.

The other appears as the other because of your clinging hard to the boundary of your own ego. So Vivekananda will think that the happening took place because of Ramakrishna. If Ramakrishna thought that way it would be foolish. For Ramakrishna it took place in a different way. It was as if the right hand is hurt and the left hand applies the medicine. Now, the right hand might think that someone else is treating it and might offer thanks or refuse the treatment. The right hand may say, "I don't take help from the other; I am

independent." But then it does not know that the same energy is working through the left hand that works through the right hand. So when a person is helped by another it is not actually another; it is your own readiness that calls out for this help from the other part of your very own self.

There is an ancient book in Egypt in which it is said, "Never go looking for the master. He will appear at your door the moment you are ready." It says also, "Even if you set out in search of him, how will you search? How will you recognize him? If you have become qualified enough to recognize the master, then nothing else is missing in you."

Therefore, it is always the master who recognizes the disciple. The disciple can never recognize the master. There is no possibility, there is no way. Since you still cannot recognize your own inner being, how will you recognize the master? The day you are ready, some hand that is really your own will be present as your guide to help you. That hand is the hand of another so long as you do not know. The day you know, you will not even wait to offer thanks.

There is a certain custom in zen monasteries in Japan. When a meditator comes to the monastery to learn meditation he brings along his mat, spreads it on the ground and sits upon it. Every day he meditates on the mat and leaves it as it is. The day his meditation is complete he rolls up the mat and leaves. The master then understands that his meditation is complete. He expects no thanks, because where is the need? And who is to thank

whom? The meditator does not say a word. The master sees the meditator rolling his mat and he understands. The time has come to roll up the mat. It is good. There is no necessity to even observe the formality of thanking. Who is to be thanked? And if the meditator commits this mistake, the master might hit him with his staff ordering him to unroll the mat as meditation has not yet happened.

So the idea of the other is due to our ignorance; otherwise where is the other? It is oneself alone in myriad forms; it is only oneself on numerous journeys; it is oneself in innumerable mirrors. It is definitely oneself alone who is in the mirror, though what one sees is other than oneself.

There is a Sufi story. A dog lost his way in a palace. The walls and the ceiling of this palace were made of mirrors, so the dog was in a great difficulty. Wherever he looked there were dogs, dogs and only dogs. He became very puzzled: so many dogs all around! He was alone and yet surrounded by so many dogs. There was no way to get out, because the doors were also of mirrors so he saw dogs there too. Then he began to bark, but all the dogs in the mirrors began to bark with him. And when his bark filled the room he was sure his fears were not unfounded and that his life was in danger. He went on barking and all the dogs barked even louder. He ran here and there to fight them; the dogs in the mirror did likewise. All night he exhausted himself barking and fighting the dogs in the mirrors, although he was alone there! In the morning he was found dead inside the palace by the

guards. The dog died running, barking and fighting with the reflections, although he was alone there. When he died all noise subsided; the mirrors became silent.

There are many mirrors, and when we see the other it is our own reflection in different mirrors; therefore, the other is a fallacy. The notion that we are helping others is an illusion, and the notion that we are receiving help from the other is also an illusion. Actually, the other, as such, is an illusion.

Once this is realized life becomes simple. Then neither you do something for the other, taking him as the other nor do you let the other do something for you feeling him as the other. Then it is you yourself extended on both ends. Then if you give a helping hand to someone on the road you will have helped your own self. If someone else has given you a helping hand, then he too has only helped himself. But this comes within our understanding only after the ultimate experience. Before that, the other is definitely the other.

Question 4

ONCE YOU MENTIONED THAT SHAKTIPAT PROVED TO BE HARMFUL TO VIVEKANANDA.

It was not shaktipat that was harmful for Vivekananda but what followed afterwards. But the idea of gain and loss also pertains to the dream state; it is not beyond dreams.

With the help of Ramakrishna, Vivekananda had a glimpse of samadhi which he would have had on the basis of his own strength, but much later. Now, it is

like this: I struck the door with a hammer and the door fell, but I can make the door stand again by fixing the nails into it with the same hammer. The hammer that can bring down the door can fix it also -- but it is the same hammer working in both the cases.

Ramakrishna had some difficulties for which he had to make use of Vivekananda. Ramakrishna was a complete rustic, unlearned, uneducated. His experience was profound but he had no means of expressing it, conveying it. It was necessary for him to use another person as a vehicle, as a medium to make his experience known to the world. If this had not been so you would never have heard of Ramakrishna. It was out of his compassion that he tried to convey to you his experiences through another person.

If I have come upon some treasure in my house and if I am lame and I climb upon the shoulders of another man to deliver the treasure to your house, I will be making use of this man's shoulders. He will be put to a little inconvenience and trouble by carrying me, but my intention was only to deliver the treasure to you. But because I am lame, and the treasure may be unclaimed for all time, I cannot even go out and give the news.

This problem was there with Ramakrishna; it was not so with Buddha. In Buddha's personality both Ramakrishna and Vivek-ananda were present together. Buddha could express what he knew; Ramakrishna could not express what he knew. He needed another person who could be a vehicle for his

expression. So he showed Vivekananda a glimpse of the inner treasure, but immediately told him that he would keep the key with him and he would give the key back to Vivekananda only three days before his death.

Vivekananda started crying and begged Ramakrishna not to take away what he had given him. Ramakrishna told him, "You have other work to do. If you go into samadhi you will be lost forever and my work will suffer. It is good that you do not experience samadhi before my work is over, as you would be able to do that work only before attaining to samadhi." Ramakrishna did not know that people have worked after attaining samadhi also. He could not have known it, because he himself was unable to do anything after samadhi.

Normally we are guided by our own experiences. After his experience of samadhi Ramakrishna could not do a thing. He could not speak for long -- talking was very difficult for him. Even if someone said the word Ram, he would enter into a trance. Someone would come along and say in salute to him, "Jai Ramji," and he would be lost to the world. For him it was difficult to retain consciousness even at the mention of any name of God, such as Ram. It at once reminded him of the other world. Someone would say "Allah!" and he would be gone. If he saw a mosque he would be lost in samadhi; he could not move from there. He would hear a devotional song while walking along the road and he would collapse in a trance, then and there.

So according to his own experience he was right in thinking that the same could happen to Vivekananda. Therefore, he told Vivek-ananda, "You have a great task to perform, and after that you can enter into samadhi." Vivekananda's whole life passed without attaining samadhi, and this caused him great pain.

But remember, the pain belonged to the dream world. It was like a man dreaming a bad dream. Three days before his death he was given the key, but until then there was great pain. The letters he wrote until five to seven days before his death are full of pain and anguish, and the agony increased more and more with his restless longing for that of which he had had only a glimpse.

Your longing is not yet that intense because you have no idea of what it is. One moment's glimpse and the longing will begin. You can understand it this way: you are standing in the dark with pebbles in your hands, thinking they are a treasure of precious stones. You are very happy. Then a flash of lightning comes and you find out that there are mines of diamonds ahead of you while you are holding pebbles in your hand. Then the lightning is gone, but it leaves a message behind that you have to inform others who stand holding pebbles in their hands that a priceless treasure awaits them. So the lightning will not flash for you, and you have to carry out the task of telling people about the treasure lying ahead. Thus Vivekananda was made to accomplish a particular task which was complementary to Rama-krishna and

a necessity for him; what was missing in Ramakrishna he had to complement through another person.

It happens like this many times. If a single person is unable to perform a particular task, three or four other people are required. Sometimes even five to ten people are required to help spread the message of a single person. So Ramakrishna did it out of compassion, but it created some difficulty for Vivekananda.

So I say avoid shaktipat as much as possible. As far as possible, strive for grace. Only that shaktipat is useful which is as good as grace, which has no strings attached, which has no conditions along with it, which is absolutely unconditional, for which nobody says, "I am keeping the key for a certain period."

Shaktipat should take place without the medium even inquiring what happened. If you want to thank him you should not even know where to find him; then it will be easy for you. But at times, when someone like Ramakrishna needs the help of another, there is no other way of obtaining it than this; otherwise, Ramakrishna's experiences would have been lost, unexpressed. He needed a medium for expressing it and Vivekananda fulfilled it.

This is why Vivekananda always said that whatever he was saying did not belong to him. When he was honored in America he said that he was very pained because the honor belonged to one of whom they had no idea. And when someone called him a great man he said, "I do not even deserve to be in the dust at the feet of that great man who is my master." But the fact

remains that had Ramakrishna gone to America he would have been locked up in a lunatic asylum; he would have been put under psychiatric treatment. Nobody would have heard him; rather, he would definitely have been pronounced mad.

We have yet not been able to differentiate between mundane madness and divine madness, so in America both these types would be put in the asylum. Ramakrishna would have been kept under treatment, whereas Vivekananda would be given all the honor -- because what Vivekananda says is intelligible. He himself was not in the state of divine madness. He was simply a messenger, a postman who carried the letter of Ramakrishna and read it to the people abroad. But he could read it well.

Mulla Nasruddin was the only literate person in his village -- and you can imagine how literate he would be in that case -- so everyone in the village looked to him to write their letters. One man went to him to get his letter written. Nasruddin said he would not write as his foot hurt. The man said, "What has your foot got to do with writing a letter? Won't you write with your hand?"

Nasruddin said, "You don't know. When I write a letter, only then can I read it. So I have to travel to another village to read it. I will write the letter but who will read it? My foot is in deep pain. As long as I cannot walk I will not do any letter writing."

So if people like Ramakrishna write a letter, they alone can read it, because they have forgotten your language and the language they speak is

meaningless to you. We would call such people mad. So such people have to look for and choose a messenger from among us who can write in our language. Such a man is no more than a postman. Therefore, beware of Vivekananda. He has no experience of his own. What he says is another's experience. He is proficient in his art, he is an expert in using words, but it is not his experience.

It is for this reason that we find an overconfidence in the talks of Vivekananda. He stresses his points more than is required, and this is to make up for the deficiency. He himself is aware of the fact that what he is saying is not out of his own experience. The wise one, however, always hesitates: he is afraid; he may not be able to put forth his experience as clearly as he feels it. He will contemplate a thousand ways in his mind before he speaks and yet he will be concerned that what he says may not be quite what he wants to express. One who does not know goes ahead and says what he has to say. He feels no hesitation, because he knows exactly all that he has to say.

But this was very difficult for an enlightened one like Buddha. He did not give answers to certain questions. He used to say, "There is difficulty in answering these questions." So people used to say, "There are better people in our village who answer all our questions. They are wiser than Buddha. We ask them whether God is, and they reply either yes or no confidently. Buddha does not answer because he does not know."

But for Buddha it was very difficult to answer yes or no, so he hesitated and said, "Ask something else, not this." It was only natural for people to say that he did not know and that he should admit his ignorance. But this also Buddha could not say, because he knew. In fact Buddha speaks a different language from us and this is what causes the difficulty.

So it has happened time and again that many people like Ramakrishna left this world without giving their message. They could not. It is a very rare combination for a person to know and be able to convey. When this rare combination takes place we call such a person a tirthankara, an avatar, a prophet, etcetera. So the number of en-ightened ones is not restricted only to those who have spoken. There have been many others who could not deliver their message.

Someone asked Buddha, "You have ten thousand bhikkhus here, and for the last forty years you have been teaching the people. How many people have reached the state of consciousness you are in?"

Buddha said, "Many have reached."

The person asked, "Then why can't we recognize them as we can recognize you?"

Buddha said, "You cannot recognize them because of the difference that I can speak and they cannot. If I too keep silent, you will not know me. You recognize only words; you cannot recognize enlightenment. It is only a matter of coincidence that I know and can also speak about it."

So there was some difficulty for Vivekananda which he must rectify in his lives to come. But this difficulty was inevitable. Therefore Ramakrishna out of sheer necessity brought it upon him. Vivek-ananda felt a loss but his loss belonged to the world of dreams. But even then, why should one undergo loss even in a dreamlike realm? If we need a dream then why not have a good dream?

There is a fable of Aesop:

Once a cat was lying under a tree dreaming. A dog comes along and he too rests under the tree. The cat seems to be dreaming a lovely dream, and the dog is curious to find out what it is all about.

When she wakes, the dog asks her what she has dreamed. The cat says, "Oh, it was a lovely dream. The sky was pouring mice."

The dog looks down in disdain and says, "You fool! It never rains mice. We also dream, and we always see bones pouring down -- and our scriptures also say that it always rains bones. Mice never fall like rain, you stupid cat! If you must dream, dream of bones."

For the dog, bones are meaningful. Why should he dream of mice? But for the cat, bones are useless.

So I say to you: if you have to dream, why dream a bad dream? And if you are to awaken, then make maximum use of your own ability, your own strength, your own resolve -- and do not wait for the other person to help you. Help will come, but that is another matter. You should not wait for and expect help, because the more you expect the weaker will become your resolve. Stop thinking on those lines altogether.

Expect no help and make a total effort, remembering that you are all alone. Help will come from many sources -- but that is a different matter altogether.

Therefore, my emphasis is on your own willpower, so that no other hindrance is created for you. And when you get something from someone it should always be unasked for and unexpected by you. It should come like the wind, and then it may go away like the wind.

This is why I said that Vivekananda suffered a loss, and as long as he lived he was acutely aware of it. His listeners sat enraptured; they even got a glimpse of what he said. But Vivekananda knew for himself that it was not happening to him. It would be a terrible thing for me to bring you the news of something tasty and have no experience of its taste myself. I may have once had a taste of it, but in a dream that then broke. Imagine if afterwards I am told, "Now you will no more dream of it, but go and tell others about it." So it was with Vivekananda. He had his own hardships. But he was a strong man; he was able to bear these hardships. This is a part of compassion, but this does not mean that you too should bear such hardships.

Question 5

VIVEKANANDA HAD AN EXPERIENCE OF SAMADHI THROUGH CONTACT WITH RAMAKRISHNA. WAS IT AN AUTHENTIC EXPERIENCE?

It will be good to call it a preliminary experience. The question of its authenticity is not important here. It was totally a preliminary experience in which one gets

only a glimpse. This glimpse cannot be very deep or spiritual. This happening takes place at the borderline where the mind ends and the soul begins. At this depth it is only a psychic experience; therefore the glimpse was lost. But in Vivekananda's case it was not helped to go too deep because Ramakrishna was afraid. He did not allow it to go too deep; otherwise this man would be of no use to him. Ramakrishna was so deeply concerned about his vision that it never occurred to him that his concept about the experience leaving a man useless for the world was not one hundred percent correct.

Buddha spoke for forty years after his enlightenment; the situation was similar with Jesus and Mahavira. They had no difficulty. But with Ramakrishna it was different. He had this difficulty; the difficulty was always in his own mind. Therefore, he gave Vivekananda just a fleeting glimpse. It was authentic as far as it went, but it was elementary. It did not go deep enough; otherwise he would have found it difficult to come back.

Question 6

CAN THERE BE A PARTIAL EXPERIENCE OF SAMADHI?

Not partial but preliminary. There is a difference between the two. The experience of samadhi cannot be partial, but there can be a mental glimpse of samadhi. The experience is spiritual; the glimpse is mental. If I stand on the top of the mountain and see the sea, I will definitely see the sea but from a distance. I will not have stood at the shore; I will not

have touched or tasted of its waters; I will not have dived into it or bathed in it. I have seen the sea from the top of the mountain. Would you call this experience partial?

No. And in spite of the fact that I did not touch even a drop of the ocean, you cannot call my experience unauthentic. I have seen the ocean from the top of a mountain even though I have not become one with it. In the same way you can see the soul from the topmost peak of your body.

The body too has its peak -- its peak experiences. If you have a very deep experience of the body you can get a glimpse of the soul in it. If you are perfectly healthy and experience a feeling of wellbeing, if the body is overflowing with good health, you can reach a height of the body from where you can have a glimpse of the soul. You will experience that you are not the body and that you are something else. You will not have known what the soul is but you will have reached the ultimate height of the body.

The mind too has its heights: For example, when you are deeply in love -- not in sex, because sex is only the possibility of the body. But even in sex, if you reach the peak of sexual experience, you get a glimpse of the soul. However, it will be a faraway glimpse -- a glimpse from the farthest end. But if you have a deep experience of love, if you sit next to your loved one for a moment with not a word to break the silence, with only love moving between the two of you, without any doing or desiring but only waves of love moving from one to the other, in that peak

moment of love you will reach the height from where you will have a glimpse of the soul. So lovers too get a glimpse of the soul.

An artist paints a picture. He is so absorbed in making it that for a moment he becomes God, the creator, because he experiences the same state that God must have felt when he created the world. But this height is of the mind. During the moment of the glimpse this man feels like the creator. Many times such a man makes the mistake of thinking that this experience is enough. This experience can be had from music, from poetry, from natural beauty and from other such things. But all these are faraway peaks. When you are totally dissolved in samadhi, the realization happens. On the outside there are many peaks from where you can have a glimpse of the soul.

So this experience of Vivekananda happened at the level of the mind, because as I have told you, the other can go into you up to the peak of the mind and can lift you up to that peak.

Look at it this way: I take a small child on my shoulders and he looks all around. Then I put him down -- because my shoulders cannot be his own. His own legs are still small and it will take a long time for him to grow up to my height. But lifted up on my shoulders he has seen, and now he can go to others and say that he has seen something. People may not believe him; they may say that it is not possible at his height. But it is possible to climb on the shoulders of another and have a view. All this is the possibility of the mind; hence, it is not spiritual.

All the same, it is not unauthentic; it is elementary. The elementary experience can take place either in the body or in the mind. And it is not partial; it is complete, but it is confined to the realm of the mind. It is not of the soul, because in the experience of the soul there is no coming back. At that level no one can keep your key; no one can say that when he returns the key, then only will it happen. Nobody else has any say there. If some special task is expected to be accomplished by a medium, then he has to be stopped before the point of transcendence; otherwise difficulty will arise.

So Vivekananda's experience was an authentic experience, but its authenticity is psychic and not spiritual. This too, however, is not a small happening; it does not happen to all. It requires a very powerful and matured mind.

Question 7

COULD WE SAY THAT RAMAKRISHNA EXPLOITED VIVEKANANDA?

It could be said but it should not be said, because the word conveys an idea of condemnation behind it. He did not exploit him to gain something selfish for himself; his idea was that through Vivekananda others will be benefited. He exploited him only in the sense that he made use of him. There is a great difference between exploitation and utilization. When I am dealing with something or using something for the sake of my ego, then it becomes exploitation. But when I am doing something for the world, for the

universe, for everybody, there is no question of exploitation.

Besides, where is the certainty that if Ramakrishna had not shown him the glimpse, Vivekananda would have got it in this life by himself? This point can be decided only by those who are enlightened. I feel that would have been the case, but we cannot show any proof in such matters. When Ramakrishna told Vivekananda that three days before his death he would get the key, it could only mean that according to Ramakrishna, Vivekananda would have reached samadhi three days before his death as a result of his own efforts. Now, as far as returning the key is concerned, Ramakrishna was already dead, but the key was returned exactly as it had been said.

This is possible because you do not know your own personality as much as the person who has gone deep within the self. From his own depths he can know your potential. He can even tell when you will reach if you can walk at your own pace.

Let us say, you have started on a journey and there is a mountain in your path. Now, I know the path and the steps of the mountain, how long it takes to cross it and what difficulties you will encounter. I see you climbing the mountain, and I can say that you will take, for example, three months to cross it. I can tell from the speed of your walking and the manner in which you are traveling that you will take that much time. If I were to pick you up on the way and give you a glimpse of the top, then leave you again where you were, promising you that within three months you will

find the goal, this cannot basically be looked upon as my making use of you. Everything within is so subtle and complex that you cannot know it outwardly.

For instance, Nirmala went home yesterday and somebody told her that she will die at the age of fifty-three. Now, I have given her a guarantee that she will not die at fifty-three. It is not I who will carry out the guarantee: it will fulfill itself on its own. So now if she does not die at the age fifty-three she will attribute it to me.

Vivekananda would say that the key had been returned three days before his death -- but who was there to return the key?

Question 8

COULD IT BE THAT RAMAKRISHNA KNEW THAT VIVEKANANDA HAD TO GO THROUGH A VERY HARD TIME IN HIS SPIRITUAL ENDEAVOR WITH FAILURES AND PAINS, AND SO, OUT OF COMPASSION, HE GAVE HIM A GLIMPSE TO KEEP UP HIS HOPES?

Never think in terms of this language, that "It could be..." because this has no end and there is no meaning in it. In this way you will go on thinking irrelevantly. It is enough to think in terms of what exactly is possible and no more, because otherwise these are mean-ingless paths that may lead you astray. In this pattern of thinking you will be deeply harmed, as you will go on missing that which is. So always see a fact as it is, and if you want to know a thing as it is, cut out all the could-have-beens. If you do not know the exact facts, then know that you do

not know, but do not try to cover your ignorance with wise assumptions of "It could be." This is how we cover up many of our shortcomings. It is better to refrain from this.

In Search of the Miraculous Vol 2

Chapter #2

Chapter title: Ripening of the meditator on the path
5 July 1970 pm in

Question 1
IN ONE OF YOUR PREVIOUS DISCOURSES YOU SAID THAT A SUDDEN AND DIRECT DESCENT OF GRACE CAN BECOME A DISASTER SOMETIMES. THE PERSON MIGHT BE HARMED OR BECOME MAD OR HE MAY EVEN DIE. A QUESTION NATURALLY ARISES: IS GRACE NOT ALWAYS BENEFICIAL? DOES GRACE NOT KEEP ITS OWN EQUILIBRIUM? THE MISHAP CAN ALSO BE DUE TO THE FACT THAT THE RECIPIENT WAS UNFIT. IN THAT CASE, HOW CAN GRACE DESCEND ON AN UNQUALIFIED PERSON?
God is not a person but an energy. This implies that energy has no considerations for individuals; whatsoever happens to each individual happens impartially.
For example, the tree on a riverbank receives its nutrition from the passing current; it will bear flowers and fruits and will grow tall and strong. But the tree that falls into the same current will be carried away

with the swift tide. Now the river has nothing to do with either of these trees. Neither is it interested in feeding the former nor in destroying the latter. The river just flows. The river is a flowing energy, it is not a person.

We have always made the mistake of looking upon God as a person. Therefore, all our thinking about God is as if he were a person. We say he is very kind; we say he is merciful; we say he always blesses us. These are our expectations and desires that we impose upon God. Though we can impose our expectations on a person and if they are not fulfilled we make the person responsible for it, we cannot do this to energy. So whenever we deal with energy as if it is a person, we are bound to go off track, because then we are lost in dreams. If we deal with energy the results will be entirely different.

For instance, the force of gravity: you are able to walk on the earth because of this force, but this force is not specially meant to make you walk. Don't mistakenly think that if you don't walk, the gravitation will not exist. It was there when you were not on the earth and it will be there even after you are no more. If you walk in a wrong manner you might fall and break your legs. This will also be due to gravity; but for this you will not be able to sue anyone as there is no person to blame. Gravitation is a current of energy. You have to be careful about its laws of functioning if you want to deal with it. But it does not think at all about how to deal with you.

God's energy does not work out of consideration for anyone. In fact, it is not proper to say "God's energy," rather we should say: "God is energy." God does not think about how to behave with you; it has its own eternal law and this eternal law is religion. Religion means the laws of behavior of the energy that is God.

If you behave with discrimination, understanding and in conformity with this energy, it becomes grace for you -- not on its own, but because of you. If you do the opposite, if you go against the laws of the energy, it becomes non-grace-yielding towards you. In this case God is not ungraceful; it is so because of you.

So it will be an error to look upon God as a person. God is not a person but an energy; therefore, prayer and worship hold no meaning. It is meaningless to have expectations from God. If you wish that this divine energy becomes a blessing, grace for you, then you have to do something to your own self; hence spiritual practice has meaning, prayer does not. Meditation has meaning, worship does not. Understand the difference clearly.

In prayer you are doing something with God: you beg, you insist, you expect, you demand. In meditation you are working upon your own self. In worship you are doing something with God; in spiritual endeavor you are doing something on your self. The effort for spiritual growth means that you are transforming yourself in such a way that you are not in a discord with existence, with religion. When the river flows you are not swept away by the current. Instead, you are on the bank where the waters of the river strengthen

your roots rather than washing them away. The moment we see God as energy the whole structure of religion changes.

It is for this reason I had said that if the grace descends suddenly and directly it can sometimes become a disaster.

Another thing you have asked: "Can an unfit person be the recipient of grace?"

No, grace never descends on a person unqualified for it. It always descends on a person who is prepared for it. But sometimes an unfit person suddenly develops the necessary qualifications, and he himself is unaware of this. The happening always takes place under the right conditions, just as the light is visible only to those with eyes and not to the blind. But if a blind man has been medically treated so that he can see, and he comes out of the hospital and he sees the sun directly, he will be seriously harmed. He will have to put on dark glasses for a month or two and wait.

If an unreceptive person suddenly becomes receptive, there is bound to be a mishap. The sun cannot be blamed in the case of the blind man. He has to develop the strength of his eyes to bear the sunlight or else there is a danger that he can become totally blind. The first blindness was curable, but now it will be difficult to cure his second blindness.

Understand this well: the experience comes only to those who are deserving. But sometimes there is a possibility of an undeserving person suddenly developing the necessary qualifications due to

circumstances of which he himself is not aware. Then there is always a fear of disaster, because the energy descends suddenly and you are not in a condition to bear it.

For example: a man suddenly gets a large amount of money. Usually it should not be of any harm, but if it comes suddenly it may be dangerous. A sudden happiness may also create an accident, because we need a certain capacity to bear it. We become able to bear happiness if it comes upon us gradually. If bliss comes gradually only then we become prepared for it.

This preparedness, the capacity to bear, depends on so many factors. The nerves in the brain, one's physical fitness, one's mental capacity -- all have their limitations, and the energy we are talking about is unlimited. It is like the ocean falling into the drop: if the drop is not prepared in some way to receive the ocean it will merely die; it will be destroyed and it will attain nothing.

To be exact, there is a double line of action necessary for spiritual growth. We have to bring ourselves to the path and become in tune with it. But before that we have to develop our ability to absorb it. These are the two tasks to be accomplished by a seeker. On one hand we have to open the door and improve our eyesight, and on the other we have to wait even after the sight is improved in order for the eyes to be able to bear the brightness of light; otherwise too much light brings an even deeper darkness. This is a one-sided transaction -- the light has nothing to do with it.

The responsibility is entirely ours and we cannot blame anyone for it.

The journey of man's life is spread over many lives, and he does many things in each life. Many times it happens that he dies just as he is about to be able to receive grace. With this death he loses all the memories of this life. Working upon yourself through many lives you may have reached up to ninety-nine degrees of growth; dying you will forget all your achievements -- but the existential elements of your inner growth will be carried over to the next life.

There is another person sitting next to you who has accomplished only one degree of growth in his past life. He has also forgotten all about it. You both are meditating: you two belong to a totally different level of growth. Now, if one degree of growth happens the other person will reach only the second degree of growth and grace is not going to descend on him. But with plus one degree of growth you will reach the one hundred-degree point and suddenly grace will descend upon you. This will be sudden for you because you have no idea that you are at the ninety-ninth degree. And so heaven can drop into you all of a sudden and proper preparation should be made for this.

When I say mishap I am only referring to a happening for which we are not prepared. Mishap does not necessarily mean a bad or painful event; it means only the occurrence of that event for which we are not yet ready. Now, if a man wins a lottery of one million dollars it is not a bad happening. But he can die. One

million dollars! -- it can stop the beating of his heart. So mishap means the occurrence of an event for which we are not prepared.

The opposite may also take place. If a man is prepared for his death and it comes, it is not necessary that his death is a bad event. If a man such as Socrates is prepared to meet death and welcomes it with open arms, then for such a person death becomes samadhi. He accepts death with such love and joy that he will see that reality which never dies.

We approach death with so much distress that we become unconscious before death. We do not experience death consciously. This is why, even though we have died many times, we are unaware of the process of death. Once you know what death is, then the very idea that you can die will never arise. Then the event of death will take place and you will be standing aside watching it. But this must happen with full consciousness.

So death can be a good fortune for one person and grace can be a misfortune to another. Therefore the spiritual growth is twofold: we have to call, invoke, search and move, and at the same time we have to prepare ourselves for the event so that when light reaches our door we are not blinded by it. If you remember what I have told you in the beginning there won't be any difficulty. If you take God to be a person you will find yourself in great difficulty; if you take him as an energy there won't be any difficulty.

This concept of God as a person has caused a great deal of difficulty. The mind desires him to be a person

so that we can transfer all responsibility onto him, and having made him responsible we start to place the burden of every small thing onto him. If a man finds a job he thanks God; if he loses his job he becomes angry with God. If a man gets a blister he suspects it to be the doing of God; if it heals he thanks God. We never consider how we are employing God; we do not even think how egocentric is this attitude in which we assume that God should worry even about our blisters.

If we lose a coin on the road and happen to find it, we say, "By God's grace I found it." We want God to keep our accounts to the last rupee. This idea satisfies our mind because then we can stand at the center of the world. Then our dealings with God are similar to that of a servant before a master. We expect him to stand guard at our door and take care of our possessions to the last coin. The advantage of considering God as a person is that responsibility can be easily placed upon him.

But a seeker takes responsibility upon himself. In fact, to be a seeker means to hold no one but oneself responsible for everything. If there is sorrow in my life I am responsible, and if there is happiness in my life I am responsible. If I am tranquil it is I who am responsible; if I am restless it is my own making. There is no one but myself who is responsible for whatsoever state I am in. If I fall and break my leg it is my own fault and I cannot blame gravity. If this is the attitude of the mind, then you will have understood rightly. Then the meaning of a mishap will be different.

For this reason, I say that grace is beneficial and is a blessing to a person who is well prepared for it. In fact there is a time for everything. There is a special moment for each happening, and to miss this moment is a great tragedy.

Question 2

IN ONE OF YOUR TALKS YOU SAID THAT THE EFFECT OF SHAKTIPAT DIMINISHES GRADUALLY; THUS THE SEEKER MUST MAINTAIN A REGULAR CONTACT WITH THE MEDIUM. DOES THIS NOT MEAN DEPENDENCY UPON SOME PERSON IN THE FORM OF A GURU?

This can become a dependency. If someone is eager to be a guru and if someone is eager to get a guru, this state of dependency can happen. So do not make the mistake of becoming a disciple or making somebody your guru. But if there is no question of a guru or a disciple, there is no fear of dependency. Then the person from whom you are taking help is simply a part of your own self that has traveled ahead on the path. Then who is the guru and who is the disciple?

I often tell the story that Buddha told of one of his previous lives. He said, "I was an ignorant person in my previous life. A wise person had attained enlightenment, so I went to see him. I bowed down to touch his feet in reverence. But no sooner had I lifted myself up than I found to my astonishment that the old man had bent to touch my feet.

'"What is this you have done!' I exclaimed. 'That I should touch your feet is right and proper, but it is not fitting that you should touch mine.'

"The old man said, 'If you touch my feet and I do not touch yours it would be a great mistake, because I am nothing but a part of you a few steps ahead of you. And when I bow at your feet I remind you that you did well to touch mine. But do not be under the misconception that you and I are two. Also, do not make the mistake of thinking that I am wise and you are ignorant. It is a matter of time. A little more time and you too will be enlightened. It is just as when my right foot comes forward, the left remains behind to follow: actually, the left foot remains behind in order that the right may go forward.'"

The relationship of guru and disciple is harmful. However, a nonrelated relating between a guru and the disciple is very beneficial. Nonrelated means there are not two; relationship is where there are two. We can understand if a disciple feels the guru to be a separate entity from him, because the disciple is ignorant. But if the guru also feels the same, that is too much. Then it means that the blind is leading the blind -- and the blind man who is leading is more dangerous, because the second blind man has total trust in him.

There is no spiritual meaning to a guru-disciple relationship. Actually, all relationships are the relationships of power. They are all relations of power politics. Someone is a father, someone is a son; if this were a relationship of love it would be a different

matter. Then the father would not be conscious of his being the father, nor the son of being a son. Then the son would be the preceding form of the father and the father would be the subsequent form of the son -- and this is the truth of the matter.

We sow a seed and a tree grows. Then this tree gives rise to thousands of seeds. What is the relationship between these seeds and the first seed? One came first and the others followed later. It is the journey of the same seed that fell to the ground, sprouted and dissolved in the soil. The father is the first link and the son the second in the same chain. But then there is a chain, not individual persons. Then if the son touches his father's feet he is showing his respect for the previous link. He is showing his reverence for that which is going out, because without him he could not have come into the world. He has come into existence through him.

And if the father is bringing up his son, feeding him and clothing him, he is not taking pains for someone else; it is his own extension he is nurturing. If we say that the father becomes a youth once more in his son, we would not be wrong. Then the matter is not one of relationship; it is a different matter. It is love, not a relationship.

Generally we find the relationship between father and son to be a political relationship. The father is strong and the son is weak, so the father dominates the son. He tries to make him feel, "You are nothing; I am everything." But he does not realize that soon a time

will come when the son will be the strong one. Then he will dominate the father in the same way.

These relationships between the master and the disciple, the wife and the husband are perversions. ... Otherwise, why should there be any relationship between a husband and a wife? Two people have felt oneness between them, so they are together. But no, this is not so. The husband dominates the wife in his own way; the wife dominates the husband in her own way. Both are playing their own strength as a power politics on each other.

The same is the case with the guru and the disciple. The guru oppresses the disciple, and the latter waits for him to die so that he may become the guru. If the guru would delay dying there would be plotting and scheming against him. So it is difficult to find a guru whose disciples do not rebel against him or become his enemies. The chief disciple is bound to be the enemy of the guru. So one must be careful in choosing the chief disciple. It is almost inevitable, because the pressure of power is always met with rebellion. Spirituality has nothing to do with it.

I can understand a father pressurizing the son: it is a case of two ignorant people, and they could be forgiven. It is not good but it can be excused. The husband oppressing the wife and vice versa is usual -- not good, but it is very common. But when the guru suppresses his disciple it becomes difficult. This area at least should be free of any claim that "I know and you do not."

What is this relationship between a guru and a disciple? One is a claimant: he says, "I know, you do not know. You are ignorant, I am wise. The ignorant must bow to the wise." But what sort of a wise man is he who says, "You must bow in reverence"? He is the most ignorant person. He knows a few inherited secrets, he has studied some scriptures and he can repeat them from his memory. There is nothing more to him than this.

Perhaps you have not heard this story:

There was a cat who became all-knowing. She became famous among cats -- so much so that she came to be looked upon as a tirthankara. The reason for her becoming all-knowing was that she had found a way of sneaking into a library. She knew everything about this library. By everything I mean the means of entrance and exit from the library, which set of books was the most comfortable to snuggle against, which books gave warmth in the winter and which were cool in the summer, etcetera.

So the word went around among the cats that if anybody wanted any knowledge about the library, the all-knowing cat could provide the answer. Naturally, there was no doubt about such a one who knew everything about the library being omniscient. This cat even had followers. But the fact remained that she knew nothing. All she knew about books was whether she could sit behind them comfortably, which books had cloth binding, were warm, and which ones did not. More than this she did not know. She had not the

least idea of what was inside the book. And how could a cat know what is inside a book?

There are such all-knowing cats among men too, who know how to shield themselves with books. You attack them and they will at once take refuge in the Ramayana and try to strangle you with its verses. Or, they will say, "So says the Gita."

Now who is to fight with the Gita? If I were to say, "This is what I say," you can debate with me. But if I bring the Gita in I am safe. I take refuge behind the Gita. The Gita gives warmth in the cold; it gives me a vocation and becomes a protective shield against enemies. It even becomes an ornament and can be played with, but a person who does this only knows as much about the Gita as the cat in the library; he knows no more than she does.

It may be possible that by long association the cat might come to know what is inside the books, but these knowledgeable gurus will not know at all. The more they learn the book by heart, the less need there will be for them to know. They will then be under the illusion that they know all there is to know.

Whenever a man claims the authority of knowing, know that it is only ignorance that has become outspoken, because assertion is ignorance. But when a man hesitates even to mention that he knows, then know that he has begun to receive a glimpse, a ray of wisdom. Such a man, however, would not become a guru, he would not even dream of becoming one, because with becoming a guru comes the authority of knowledge. The meaning of guru is one who knows:

he is sure that he knows, and now you need not know; he can impart his knowledge to you.

So this claim and authority kill the sense of quest and inquiry in others. Authority cannot exist without suppression, because he who wields authority is always afraid of your finding out the truth. Then what would become of his power? So he will stop you from finding out. He will gather followers and disciples around him, and within the disciples also there will be a hierarchy of chief disciples and lesser disciples. This is again a political web and it has nothing to do with spirituality.

When I say that a happening like shaktipat -- which is the descent of the energy of the divine -- takes place easily in the presence of a particular person, I do not mean that you should cling and get fixed with this person; nor do I say that you should be dependent upon him or make him into a guru. I also do not say that you should stop your search. On the contrary, whenever this event takes place through a medium you will feel that if this experience through an indirect source could bring so much joy, how much more blissful it would be to experience a direct descent of the divine energy! After all, when a thing comes through someone it does lose some of its freshness; it becomes a little stale.

I go to a garden and I am filled with the fragrance of the flowers, and then you come to see me and you feel the fragrance of the flowers through me. You will find that it will also be mingled with my body odor, and

it will also have become faint by then.

So when I say initially shaktipat is very beneficial, what I mean is that first you should get the news that there is a garden and there are flowers so that you maybe are encouraged to set out on the journey. But if you acquire a guru you will stagnate, so do not stop at a milestone. The milestones tell us much more than the ones we call gurus. They tell us exactly how many miles more are left for the destination. No guru can give such precise information. And yet we do not worship the milestones or sit near them. If we did we would prove ourselves to be less than stones, because the stone is there to indicate how much more of the journey is left. It is not there to stop you.

If a milestone could speak, it too would call out, "Where are you going? I have given you the necessary information. You have traveled ten miles and you have twenty more to go. Now you know, so you have no need to go further. Be my disciple; follow me." But the stone cannot speak, so it cannot become a guru.

Man speaks; therefore he becomes a guru. He says, "I have shown you so much; be grateful to me. You must show your gratitude, your indebtedness to me." Remember, he who demands gratitude has nothing to give you. He is merely giving you a piece of information just like a milestone. A milestone does not know anything about the journey. There is only one piece of information engraved on it which it gives to all who pass by.

Likewise, if gratitude is demanded and expected from you, beware. Do not get stuck with an individual. Move beyond individuality towards the formless, the eternal, the infinite. However, a glimpse is possible through a person who is just a vehicle, because ultimately the individual also belongs to the divine. Just as the ocean can be known through the well, so can the infinite be known through the individual. If a glimpse can happen to you, then realization can also happen. But do not depend on anybody or be enslaved by anything.

All relationships are binding, whether they be of husband and wife, father and son, or guru and disciple. Where there is relationship, there is slavery. So the spiritual seeker has not to form relationships. If he keeps the relationship of husband and wife there is no harm; it is not a hindrance because this relationship is irrelevant. But the irony lies in the fact that he renounces and drops out of husband-wife, father-son relationships to form a new guru-disciple relationship. This is very dangerous.

The idea of a spiritual relationship has no meaning. All relationships belong to the mundane world. Relationship as such is worldly. If we say that relationship is the world, it would not be wrong. You are alone, unassociated. This is not an egotistical statement because others too are alone and unassociated. Someone is two steps ahead of you; if you have heard the footsteps, then you have already known the direction of your journey that far. There are some who are two steps behind you, there are some

others traveling along with you. So an infinite number of souls are traveling on the path. In this journey we are all fellow travelers; the only difference is that somebody is a little ahead or a little behind. Take maximum advantage of those ahead of you, but do not turn it into some kind of slavery.

Keep away from dependence and relationships, and especially from "spiritual" relationships -- always. Worldly relationships are not dangerous, because the world as such is a relationship. It is not a problem. Receive the message and indications wherever they are available. I do not mean that you should not be thankful for them.

This should not create any complication in your mind. What I am saying is that if gratitude is demanded it is wrong, but if you are not grateful it is equally wrong. One should thank the milestone also for giving us information, whether it hears or not.

When we say that the guru should not ask or expect gratitude, it deludes the listener and feeds his ego. He thinks, "It is absolutely correct. There is no need even to thank him!" There we make a mistake, because then we grasp the statement from the opposite extreme. I am not saying that you should not even be grateful. What I mean is that the guru should not demand gratitude. So if you are not grateful it will be equally wrong on your part. You must be grateful, but this gratitude will not bind you because that which is never asked for never binds. If I thank you without your asking it is not binding. But if you demand

thanks, whether I thank you or not, it will bind you and create troubles.

Take the hint or the glimpse from wherever you get it. It will disappear again and again. It cannot be permanent because it comes from another. Only that will last which is yours.

So you will have to undergo the happening of shaktipat again and again. If you are afraid of losing your freedom, seek your own experience. It is of no use being afraid of bondage, because if I bind myself to you it is bondage, and if I run away from you with the fear of being bound then also I am linked with and, hence, bound to you.

So take what you get silently; be grateful and move on. And if you feel something had come but has been lost again, then seek the source within, from where it can never be lost. There is no way of losing then, because our own treasure is infinite. With that which has its source in another there is the chance that it will be lost.

Do not be a beggar who keeps asking from others. That which you receive from another should start you on your own search. And this becomes possible only when you do not get stuck at having a relationship. Receive, offer your thanks, and move on.

Question 3

YOU SAID THAT GOD IS AN IMPARTIAL AND PURE ENERGY. GOD IS NOT SPECIALLY INTERESTED IN MAN'S LIFE; IT HAS NO OBLIGATION TOWARDS MAN'S LIFE. IN THE KATH UPANISHAD THERE IS A SUTRA WHICH

MEANS, "GOD COMES TO MEET HIM WHOM HE LIKES." WHAT ARE THE BASIS AND REASONS FOR HIS PREFERENCE?

Actually, I did not say that God is not interested in you: if he was not you would not have been. Nor did I say he was indifferent toward you: he cannot be because you are not apart from him. You are an extension of him. What I said was that he does not have any special interest in you. There is a difference between these statements.

The energy that is God has no special interest in you in the sense that it will not violate its laws for your sake. If you hit your head with a stone you are bound to bleed; nature will take no special interest in you -- although when you hit your head and the blood starts flowing it is flowing because God is involved in the happening. When you drown in the river, then too nature is playing its part -- that of drowning you. But there is no special interest in the sense that it will save you when its law was to drown you. The law is that if you fall from the roof you will have a fracture; nature has no special interest that you should not.

Those who believe God to be a person have fabricated many stories of divine favors -- for instance that Pralad was neither burnt by fire nor hurt when he was thrown down the mountain. These stories are our wishful thinking; we wish that it should be so. We wish that God should have a special interest in us, that we should be the center of his attention.

The workings of energy are always according to the law. Man's interest can be special; man can be partial.

But energy is always impartial, impartiality is its only interest; therefore it will do what is within its law and never falls out of it. There are no miracles on the part of God.

Now about the Kath Upanishad sutra -- its meaning is very different. It says, "He meets only those of his choice, with whom he is happy and whom he likes." Naturally you will say this means that he has a special interest in some people. This is not so. Actually, there is great difficulty in explaining such things, because when a truth is to be explained it has to be dealt with from its manifold aspects.

Those who have attained God have invariably said, "Who are we and what value do our efforts have? We are just nobodies and our worth is not even equal to a particle of dust; yet we attained him. And if we meditated a while, of what great value was that compared to this priceless treasure we attained? There is no comparison between our efforts and our gain." So those who have attained enlightenment have maintained that it was not the result of their effort. "It was his grace, it was his wish to bless us; otherwise, could we ever have found him?" they always ask.

This is the statement of an egoless person who realizes the magnificence and magnitude of his attainment. However, if this becomes the way of thinking of those who have not yet attained it will be very dangerous. When this comes from those who have attained, this statement is fitting and carries a distinct mark of refinement of feeling.

Such persons maintain, "Who are we that we should have attained him? What was our strength, our ability? What was our right? What claim did we have on him? Yet because of his compassion he blessed us to meet him." For those who have attained this statement is proper. What they mean is that they do not consider their attainment to be the direct result of their effort. It is not the achievement of the ego; it is a gift, grace.

What they say is correct, but reading the Kath Upanishad you will be in difficulty. Reading any of the scriptures man has been in great difficulty, because scriptures are the statement of those who know and are being read by those who do not. They take it according to their understanding and say, "Okay. If God meets only him whom he wishes to meet, according to his own liking, why should we bother? Why should we do anything?" Then the declaration of the egoless person becomes a protection for our lethargy.

There is a vast difference between the two -- like between the sky and the earth. The humble and egoless statements of enlightened people become a protection for our dullness and laziness. Then we say, "Well, God meets only whom he wants to meet and he does not meet those he does not want to."

There is a similar statement of Saint Augustine which runs something like this: "Those whom God wished, he made them good; those whom he wished, he made them bad." This seems a very dangerous

statement. If this is so -- that God makes some bad and he makes some good as it suits his fancy -- then things are crazy! Then he must be an insane God!

When you read this you can give a very negative meaning to it. But what Augustine means is totally different. He tells the good man, "Do not be conceited that you are good, because those whom God wished he made good." And to the bad man he says, "Do not be distressed, do not worry. Those whom God wished he made evil."

He is pulling out the pride from the good man's ego and he is pulling out the sting of the bad man's remorse. This statement comes from one who knows. But the bad man hears it and he says, "If that is so, I have no hand in it -- for those whom God wants to be evil are evil." The good man's journey also slackens; he says, "What is there to do? Those whom God chooses to make good he makes good, and those whom he chooses not to he does not." His life becomes meaningless and stagnant.

This is what the scriptures have done to the whole world. Scriptures are the words of those who are enlightened. However, those who know do not need to read scriptures, but those who do not know do read them; then the difference in understanding is poles apart. The meaning we give to their words is our own and not the actual meaning.

I have come to feel that there should be two kinds of scriptures -- words of the enlightened ones should be kept separate, and there should be separate scriptures prepared specially for the unenlightened

ones. The scriptures containing the words of the enlightened ones should be totally hidden from the ignorant man, because he is bound to deduce his own meanings and then everything becomes twisted and contorted. In this way all our wisdom has become contorted. Do you understand what I am saying?

Question 4

YOU HAVE SAID THAT SHAKTIPAT, TRANSMISSION OF VITAL ENERGY, TAKES PLACE THROUGH THE MEDIUM OF AN EGOLESS PERSON AND THAT HE WHO SAYS, "I CAN DO SHAKTIPAT," IS FOR SURE A PHONY AND SHAKTIPAT WILL NOT HAPPEN THROUGH HIM. BUT I KNOW MANY SUCH PEOPLE WHO PRACTICE SHAKTIPAT, AND THE KUNDALINI ENERGY STARTS MOVING AND GROWING AS WRITTEN IN THE SCRIPTURES. ARE THESE FALSE PROCESSES? IF SO, HOW AND WHY?

This is also an important point to understand. In fact there is nothing in this world which has no false counterpart to it. False coins exist in every dimension of life. And it is always the case that the counterfeit coin is brighter in appearance than the genuine one. It has to be, because it is the brightness that will make it attractive; it is useless in its reality. A true coin works even if it is not bright. A false coin makes loud claims because it has to compensate, and because of its worthlessness it is easily available.

All spiritual achievements have their false counterparts and there is no experience without a counterfeit counterpart. If there is a real kundalini

there is a false kundalini too. If there are genuine chakras, there are false chakras also. If there are true methods of yoga there are false methods as well. The difference between the two is that the genuine experiences occur on the spiritual plane, whereas the false occur on the psychic, mental plane.

For example, if a person enters into deep meditation and moves closer to his being, he will begin to experience many things. He can experience such fragrances as he has never known before; he can hear music that is out of this world; he can see colors that are not seen on earth. But all these experiences can be created by hypnosis in no time and without difficulty. Colors can be produced; melodies can be produced; tastes and fragrances can be produced. And for all this there is no need to go through deep meditation and inner transformation. All you need is to become unconscious through hypnosis; then whatsoever is suggested from without can happen within. These experiences are false coins.

Whatsoever happens in meditation can happen through hypnosis also but it will not be spiritual. It is an induced state; it is like a dream. If you love a woman in your waking state you can love her in your dreams also -- and the woman in the dream will be more beautiful. If the man does not wake up and keeps on dreaming he will never know whether the dream girl is real or illusory. How will he know? Only when the dream is broken will he know that it was a dream.

So there are methods by which all kinds of dreams can be created within you. A dream of kundalini can be created; dreams of chakras can be created; many experiences can be created. You will love to revel in these dreams; they are so pleasant that you would not like them to disappear. They are such dreams that it is difficult to call them dreams, because they happen while you are awake, while you are active. They are daydreams. They can be practiced and you can pass all your life in them, but in the end you will find you have reached nowhere; you have been seeing a long dream. There are means and methods to create these dreams. Another person can induce them in you and you will never be able to distinguish between the false and the true, because you have no idea of the real experience.

If a man has never seen a real coin and has always dealt with false coins, how will he know that his coins are false? To know the false the genuine must be known. So only the moment the kundalini unfolds itself can one find how far apart the two experiences are. The real kundalini is a different experience altogether.

Remember, many of the kundalini descriptions in the scriptures are false, and there are reasons for this. Now I will tell you a secret of the scriptures. All the sages and seers who have lived on the earth have purposely left some basic errors in each scripture for the purpose of judging the progress and authenticity of the disciple. Now, for in-stance, I may tell you from outside this house that there are five rooms within, but

I know there are six. One day you might come and say, "I have seen the house from inside and there are five rooms only as you say." Then I will know that you have seen some other place -- an illusory one -- and not the house I talked about.

In this way one room has always been left out; this gives the information whether you have really experienced or not, whether your experience is genuine or not. If your experiences totally correspond with the scriptures then it is a false coin, because something has been always left out in the scriptures; it is very necessary to do so.

If your experiences tally with books, know that book-knowledge is being projected. The moment your experiences come in a different manner, a manner in which they might coincide with the scriptures in some places and not in others, then know that you are on the right track -- that things are happening authentically and that you are not merely projecting the descriptions you have read in the scriptures.

So when the kundalini awakens authentically you will know where in the scriptures things have been devised to judge the authenticity of the experiences of the meditators. But before this you cannot know it. Every scripture had to necessarily drop some information; otherwise it would be difficult to judge the authenticity of experiences.

There was a teacher of mine. He was a professor in the university. Whatever book I mentioned he would say that he has read it. One day I mentioned a fictitious book and the name of its author. I said,

"Have you read the book of so-and-so? It is a wonderful book."
He said, "Yes, I have."
"Now either you produce that book or all your previous claims of having read books are nullified," I told him. "There is no such book and no such author!"
He was surprised. "What do you mean? Is there no such book?" he said.
"No!" I said. "There was no other way to judge the authenticity of your claims."
Those who know will at once find out. If your experiences are exactly as laid down in the scriptures you will be caught, because there are gaps left in the scriptures: something false has been added, something true has been left out, and all this was absolutely necessary because otherwise it would be difficult to tell what is happening to whom.
The experiences described in the scriptures can be created; everything can be created, because the capacity of the human mind is so much. And before one enters into the innermost core of the being the mind deceives one in a thousand ways. And if you too want to deceive yourself then it is very easy.
So I say the matter of descriptions in the scriptures or someone claiming to do shaktipat or techniques of creating false experience are not significant points. The essential core of the matter is something different. There are many other ways of finding out the authenticity of your experience.
A man drinks water in the daytime and his thirst is quenched; he drinks water in a dream but his thirst is

not quenched. In the morning he finds his throat parched and his lips dry, because drinking water in a dream cannot quench the thirst. It is actual water that quenches the thirst. Whether the water was real or unreal can be found out from your thirst -- whether it is quenched or not.

So those of whom you are talking, who claim to awaken people's kundalini or who say that at least their own kundalini has become awakened, are still searching. They claim they have experienced many things, and yet their search continues. They maintain they have found water, and yet they have no idea of the lake!

It was only the day before yesterday that a friend came and said that he had reached the state of thoughtlessness, and he had come to ask for a method of meditation. Now, what to say to such a person! One man says his kundalini has awakened but his mind is restless; another says that the kundalini has awakened but he is still tortured by sex! There are intermediate devices to discover the authenticity of your experience.

If the experience is real, the search ends. Then even if God comes and offers tranquility or bliss, the person will refuse politely and ask him to keep it for himself; he no longer needs it. So to find out the authenticity of the experience look deep into the personality of the person for some other symptoms of transformation.

One man says that he goes into samadhi, into superconsciousness. He buries himself underground for six days and comes out alive. But if you leave

money in the house this man will steal; if he finds the opportunity he will indulge in drinking alcohol. If you did not know about his claim of samadhi you would not find anything of value in him. There is no fragrance, no radiance, no grace in his personality; he is just an ordinary man.

No, he does not go into samadhi: he has learned the trick of a false samadhi. He has mastered the trick of staying underground for six days by pranayam; he has learned how to control his breath so that within the given area of his resting place he can use the minimum amount of oxygen. Thus he can stay underground for six days. He is almost in the same state as the Siberian bear that hibernates underneath the snow for six months. He is not in any kind of samadhi. At the end of the rainy season the frogs lie buried underground for eight months: they are not in samadhi. This man has learned the same, nothing more.

Now, if you bury a man underground who has attained to the authentic state of samadhi he is likely to die, as samadhi has nothing to do with being buried underground. If Mahavira or Buddha were made to lie underground in this way there is little possibility of their coming out alive. But this man will come out alive, because this achievement has nothing to do with samadhi. Samadhi is a different matter altogether. But this man will attract the masses. If Mahavira fails and this man succeeds, he will appear to be a real tirthankara and Mahavira will appear to be false.

So these false psychic coins have their own false claims, and methods have been evolved for making them convincing. Thus a separate world has been created around them which has nothing to do with the reality. Such persons who are involved in trading the false coins have lost the genuine path from where the real transformation comes. Staying six days or even six months beneath the ground has nothing to do with self-realization. But what are the inner qualities of such a man? How much peace and silence does this man have within? Is he blissful within? If he loses a coin he will not sleep at night, but he can stay comfortably underground for six days. All this has to be considered and the real meaning behind it has to be found.

So those who claim to have the capacity of doing shaktipat can do so, but it is not the authentic shaktipat. It is intrinsically a kind of hypnosis. Deep down they have somehow learned the skills of playing with the magnetic forces. It is also not sure that they know the complete science of this subject. Neither they know the science of this process nor are they aware of the falseness of their claims. They are in a big mess.

You see a street magician in India showing his tricks. He spreads a cloth and tells a boy to lie on it. He keeps a trinket on his chest. He then asks the boy what is the number of a currency note in the pocket of an observer. The boy will tell him the number. "What is the time on the watch of the person standing there?" The boy will tell the exact time. "What is the

name of this man?" The boy will tell him the name. Everyone watching is convinced of the magic of the trinket.

Then he removes the trinket from the boy's chest and repeats the questions. The boy lies silent: he cannot answer. Now this magician makes a good business with the trinkets -- one rupee each! You take it home: you can put it on your chest for the rest of your life but nothing is going to happen. It is not that the boy has been taught by the magician to speak when the trinket is on his chest and to be silent when it is removed, nor is there any special quality in the trinket itself. The trick is more subtle and you will be surprised to know it.

This process is called posthypnotic suggestion. A person is made unconscious by hypnosis, and in this state of hypnotic trance he is told to have a good look at the trinket. He is also told that as soon as this trinket is placed on his chest he must become unconscious. Then, in this state of unconsciousness, he can be made to read the number of currency bills or tell the time on the watch. There is nothing phony in it. As soon as the boy is made to lie on the sheet in a hypnotic state and the trinket is placed on his chest he goes into a hypnotic trance. Now he can tell the number of the currency bill if asked by the magician. Neither the boy nor the magician knows exactly what is happening inside.

The magician has learned a trick: a man is put into a hypnotic trance and then being shown a thing he is told, "Whenever this thing is placed on you, you will

immediately become unconscious, falling into hypnotic trance again." This method works perfectly -- the magician knows only this much. Neither of the two knows the inner mechanism, the dynamics of the energy phenomenon. If they were to know it they would not be performing tricks by the roadside. To know the dynamics of the process is a deep subject even though it is only a psychic phenomenon. Even Freud or Jung did not know it. Even today the greatest of the psychologists of the world do not know the dynamics of body-energy in its totality. But this magician somehow has stumbled on a trick which he utilizes to earn a living.

To put on an electric switch, it is not necessary for you to know what electricity is, how it is produced, or what electrical engineering is all about. You simply press a button and the electricity starts flowing. Anybody can press the button.

The street magician has learned the art of posthypnotic suggestion and he is using it to sell his trinkets. You buy a trinket, take it home, but it will be useless for you. The trinket had worked along with a certain process of posthypnotic suggestion. You place it on your chest and nothing happens. Then you feel that you are wrong somewhere, because you have seen the trinket working.

So many false and pseudo experiences can be created. They are false and pseudo not in the sense that they do not exist but in the sense that they are not spiritual; they are only psychic processes. Every spiritual experience has its psychic parallel.

Therefore, psychic counterparts can be created by those persons who are not spiritual yet who make claims about their psychic capacity. But it is nothing compared to the authentic spiritual experience.

The authentically spiritual man does not claim anything. He does not say, "I am doing shaktipat; I am doing this and that. And when it happens you will become involved and attached to me." He has become a nobody, a nothingness. Just by being near him something starts happening to you. But he has absolutely no sense of doing it.

There is an ancient Roman story of a great sage. The fragrance of his being and the rays of his wisdom spread so much that they reached up to the gods in heaven. They came to him and said, "Ask a favor. We are prepared to grant you anything you wish."

The saint replied, "What was to happen has happened; there is nothing more to desire. Please do not put me into a difficulty by asking me to desire something. Do not embarrass me with your offer. It would be bad manners if I did not ask, but the fact is that there is nothing left for me to ask for. Everything has happened to me, even that which I have never thought of."

The gods were impressed even more by his words, because his fragrance became stronger with the fact that he was beyond desire. "You must ask something," the gods insisted. "We will not leave without conferring a favor upon you."

The saint was in a fix. "What shall I ask for? I cannot think of anything," he told the gods. "You give me whatever you like; I will take it."

"We will give you a power. Just your touch will bring the dead to life and the sick back to health," they told him.

"This is good, a great help," he said, "but what about me? I will be in a great trouble, because I may have an idea that I am healing the sick, that I am bringing the dead back to life. If my ego comes back from the back door, then I am finished, then I am lost in darkness. Please save me; have compassion on me; do something so that I do not know of these miracles."

So the gods agreed. They said, "Wherever your shadow falls it will bring back the dead to life."

"That is good," said the sage. "Now do me a last favor. Please grant that my neck becomes stiff so that I cannot look back to see the effect of my shadow."

The favor was granted. The sage's neck became stiff. He went about from town to town. When his shadow fell on withered flowers they began to bloom, but by then he would have gone ahead; his neck did not allow him to look back. He never came to know. When he died he asked the gods whether their gift was fruitful or not, because he never came to know about it. I feel this story to be very lovely.

When shaktipat happens, it happens just like this. It happens with the shadow and the neck is stiff. The medium, through whom the divine energy flows, must be a complete void or else his head may be turned. If there is even a trace of the ego there will be the urge

to look back and see whether the happening has come about or not. If it has, then the feeling of "I have done it," comes in. It will be difficult to avoid this feeling.

So wherever a man becomes empty and silent, shaktipat happens with great ease around him, just as the sun rises and the flowers open, or as the river flows and the trees are nourished. The river never claims that it has watered so many trees and so many trees are blooming because of it. The river does not even know all this. By the time the flowers bloom, the water that nourished the trees will have reached the ocean. Where is there time for it to wait and see? There is no way of looking back. When the happening takes place amidst such conditions it has a spiritual value. But where there is the ego, the doer, when someone says that "I am the doer," then it is a psychic phenomenon and it is nothing more than hypnosis.

Question 5

IS THERE NOT A POSSIBILITY OF HYPNOSIS AND ILLUSION IN YOUR NEW METHOD OF DYNAMIC MEDITATION? WITH MANY PARTICIPANTS NOTHING IS HAPPENING; ARE THEY NOT ON THE RIGHT TRACK? THERE ARE OTHERS IN WHOM A LOT OF PROCESSES ARE HAPPENING; ARE THEY ON THE RIGHT PATH? COULD SOME OF THESE BE JUST PUTTING ON AN ACT?

There are two or three things which have to be properly under-stood. Hypnosis is a science and it can be easily used for creating deceptions. However,

hypnosis can also be used to help you. Science is always a two-edged sword.

Atomic energy can produce wheat in the fields; it can also wipe out the whole humanity at a stroke. Both the possibilities are there. The electric current that moves the fans in your house can also kill you, but you will not hold electricity responsible for it. If an egoist makes use of hypnosis he will do so to suppress, destroy and delude the other. But the opposite of this is also possible.

Hypnosis is a neutral energy; it is a science. It can be used to break the dreams that go on inside you, and your deep-rooted illusions can also be eradicated by it.

The method I am using is hypnosis at its initial phase, but with this is joined a fundamental element which will protect you from being hypnotized -- and that is witnessing. This is the only difference between hypnosis and meditation, but this is a very great difference. When you are hypnotized you are made to become unconscious. Only then can you be worked upon. However, I say that in meditation hypnosis is useful, but only when you become the observer. Then you are awake and alert, and you know what is happening all the time. Then nothing can be done against your will; you are always present. In hypnosis the suggestions can be used to make you unconscious and the suggestions can be used to break your unconscious.

So the initial steps of what I call meditation are all hypnotic, and they are bound to be because any

journey towards the self starts only from the mind. This is because you live in the mind; that is the place where you are, so the journey starts from there. But this journey can be of two kinds: either it can take you on a circular route within the mind where you will keep on going round and round like an ox at a mill who is never able to come out, or it can take you to the edge of the mind from where you can jump out. In both the cases, the initial steps will have to be taken within the mind.

So the initial form of hypnosis is the same as that of meditation, but the final form is different and so is the goal. And in both the processes one basic element is different. Hypnosis immediately requires unconsciousness, sleep; therefore, all its suggestions start with sleep, drowsiness, and then the rest follows. In meditation, the suggestion starts with wakefulness, and later the stress is on the witnessing state. The witness in you is awake, so no outside agency can affect you. And also, remember that whatsoever is happening within you, you are fully conscious of it.

Now, what is the difference between those to whom things are happening and those to whom things are not happening? The people to whom nothing is happening have a weaker willpower. They are afraid, frightened. They are even afraid that it may happen! How strange man is! They have come to meditate; they have come for meditation to take place, but now they are afraid that it may really happen. And when they see things happening to others they wonder if it is all put on. These are their defense measures. They

say, "We are not so weak as to become affected. These are weak people." This way they satisfy their egos, not knowing that this process cannot happen to a weak person. They also do not know that this happens only to intelligent people and not to the unintelligent.

An idiot cannot be hypnotized nor can he be taken into meditation. Both are impossible. Similarly, an insane person cannot be worked upon. The more of a genius the person is, the quicker he can be hypnotized. The lesser genius a person is, the longer it will take to hypnotize him.

How can people rationalize the lack of intelligence, will and genius? They will say in their defense, "It seems these people are merely acting. They are weakminded and are influenced from the outside."

Recently in Amritsar a person came to meet me. He is an old, learned man -- a retired doctor. He came on the third day of the meditation experiment. He said, "I have come to ask your forgiveness for a sinful thought that came to my mind."

"What happened?" I asked him.

He replied, "The first day when I came for meditation, I felt you had organized your own people to dress up and put on this show, and that there were some weakminded people who were following them blindly. Then I said, 'Let me see for a second time.' The second day I saw two or three of my friends who are also doctors fully participating in the meditation experiment. I went to their houses to inquire. I told them, 'It cannot be that you had been prepared for

this. Was it really happening to you or were you pretending?'

"They replied, 'Where is the need to make anything up? Until yesterday we too thought the same, but today it has happened to us.'"

Then on the third day, when it happened to him, he came to apologize. He said, "Today it happened to me, and now my illusions are all gone; otherwise I would not have believed it. I had also suspected my doctor friends. You can never say these days what a person will do. Maybe they had an acting contract with you! I know them, but who can tell? -- they might have come under your hypnotic spell. But today it has happened to me. Today when I reached home, my younger brother, who is also a doctor, asked, 'How was the show? Did something happen to you?' I told him, 'Forgive me, brother, I can call it a show no longer. For two days I was also making fun of the whole experiment, but today it has happened to me. And I am not angry with you, because up to yesterday I myself was critical like you.'"

This man again asked my pardon for his negative thoughts.

These are our defense measures. Those who find nothing happening to them will find ways and means of protecting their egos. But there is only a very small distance between the one to whom it happens and the one to whom it does not happen. There is only the lack of a little more resolve. If one gathers courage, makes a strong resolve and drops all inhibitions, the happening will take place.

Now today a woman came to me and told me that her friend called her up on the phone and told her that "In these experiments some people become naked, some people do strange things. How can ladies of decent families take part in them?"

Some people have the illusion of belonging to "decent" families, and some others belong to "unvirtuous" families. These are all defense measures. The woman who thinks she belongs to a decent family will now miss this experiment and confine herself to her house. If she is troubled by another person becoming naked, then she is not from a decent family. What has she to do with him?

So our mind creates strange excuses. It says, "This is all a muddle and a mess, and it cannot happen to me. I am not a weak person -- I have a powerful mind." If this were so, if you were a powerful and intelligent person, the happening would have taken place.

The sign of an intelligent person is that he makes no decisions before trying out a thing. He will not even say that what the other is doing is false. He will say, "Who am I to comment on him? To label another as false is not good. Who are you to decide that someone else is wrong? Such wrong decisions have caused a lot of difficulty.

People did not believe that anything had happened to Jesus; otherwise they would not have hung him on the cross. They said, "This man is crazy and dangerous; he says any absurd thing!" People would not have stoned Mahavira if they had not thought that

he was causing a disturbance by being naked. They said that nothing has happened to Mahavira.

On what authority can we decide what is happening inwardly to another person? This is a symptom of an intelligent person -- that he does not express an opinion until he has tried a thing out for himself. If nothing is happening to me, I must find out whether I am carrying out the instructions of the experiment fully. If I am not doing it fully, how will anything happen?

Recently in the Porbander meditation camp I said that if a person has not exerted himself up to one hundred percent, even if his effort has come up to ninety-nine percent, he will fail.

One friend came and said, "I was going along leisurely thinking that it will take a little longer time to happen. But today I realized that it will never happen this way. So I exerted myself fully today, and it has happened."

If you have this attitude of doing the experiment slowly, then why do it at all? In this way we want to sail in two boats at a time, but he who puts each foot in a different boat finds himself in great difficulty. One boat is good; then even if it goes to hell at least you are in one boat. But we are strange people; we put one foot in a heavenward boat and another foot on the boat to hell!

In fact, the mind is confused as to where to go. It is afraid and undecided whether it will be happy in heaven or in hell. Putting one foot each in two boats you will reach nowhere; you will die still in the river.

Such is the working of the mind all the time. It is schizophrenic. We will make an effort to go and then stop ourselves too. This is very harmful.
Do the experiment with your total intensity, and do not form any opinions of others. If one goes through the full experiment things will certainly happen. I am talking about very scientific things, not something belonging to religious superstition.
It is a scientific fact that with total effort the result is bound to take place. There is no other way, because God is energy and this energy is impartial. Here, prayers or worship, or the fact of having been born into a high-class family or on the soil of India, will not work. This is purely a scientific matter. If a person goes through this sincerely, even God cannot stop him from succeeding. And even if there is no God it does not matter. See that you are putting your total energy into the meditation experiment. And always make decisions according to your inner experiences, not from the outer appearance of events; otherwise you will go on the wrong track.

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Chapter #3
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Question 1

IN YESTERDAY'S TALK, YOU SAID THAT FALSE EXPERIENCES OF KUNDALINI CAN BE PROJECTED WHICH YOU CONSIDER TO BE NOT SPIRITUAL BUT PSYCHIC. IN YOUR INITIAL TALK, HOWEVER, YOU HAD SAID THAT KUNDALINI IS ONLY PSYCHIC. THIS MEANS, ACCORDING TO YOU, THAT THERE ARE TWO STATES OF THE KUNDALINI -- PSYCHIC AND SPIRITUAL. KINDLY EXPLAIN THIS.

In order for you to understand this the structure of the various subtle bodies must be fully elaborated upon.

The individual can be divided into seven bodies. The first body is the physical body which we all know. The second is the etheric body, and the third -- which is beyond this second -- is the astral body. The fourth -- which is beyond this -- is the mental or psychic body; and the fifth -- which is beyond this again -- is the spiritual body. The sixth is beyond the fifth, and it is called the cosmic body. Then the seventh and the last is the nirvana sharir, or the nirvanic body, the bodiless body. A little more information about these seven bodies will make it possible for you to understand the kundalini fully.

In the first seven years of life, the sthul sharir -- the physical body alone is formed. The other bodies are in seed form. They have a potential for growth but they lie dormant in the beginning of life. So the first seven years are years of limitation. There is no growth of intellect, emotion or desire during these years. Only the physical body develops within this period. Some people never grow beyond seven years;

they stagnate at this stage and are no more than animals. Animals develop only in the physical body; the other bodies remain untouched within them. In the next seven years -- that is from seven years to fourteen years -- the bhawa sharir, the etheric body, develops. These seven years are years of emotional growth of the individual. This is why sexual maturity, which is the most intense form of emotion, is reached at the age of fourteen. Now some people stagnate at this stage. Their physical bodies grow but they are stuck with the first two bodies.

In the third seven-year period, between the ages of fourteen and twenty-one, the sukshma sharir, the astral body, develops. In the second body emotion is developed; in the third body reasoning, thinking and intellect are developed. This is why no court of law holds a child responsible for his actions up to the age of seven, because the child has only the physical body. We treat the child the same way as we would treat an animal; we cannot hold him responsible. Even if a child commits a crime it is assumed that he has committed it under the guidance of someone -- that the real criminal is someone else.

After the development of the second body a person reaches adulthood. But this is the adulthood of sex. Nature's work is complete with this development, and this is why nature gives its full cooperation up to this stage. But at this stage man is not man in the full sense of the word. The third body, where reason, intellect and the thinking power develop, is an outcome of education, civilization and culture. This is

why the right to vote is granted to a person when he is twenty-one years of age. Though this is prevalent all over the world, some countries are debating whether to allow an eighteen-year-old the right to vote. This is natural, because as man is becoming more and more evolved the usual span of seven years for the growth of each body is becoming less and less.

All over the world girls reach puberty at the age of thirteen to fourteen years. Since the last thirty years the age for this is becoming less and less. Even a girl of eleven reaches puberty. The lowering of the voting age to eighteen is an indication that man now completes the work of twenty-one years in eighteen years. Normally, however, twenty-one years are required for the growth of the third body, and the majority of people do not develop further than this. Their growth stops short with the development of the third body, and there is no further development for the rest of their lives.

What I call the psyche is the fourth body -- the manas sharir. This body has its own wonderful experiences. Now a person whose intellect is not developed may not be able to take interest in or enjoy mathematics, for instance. Mathematics has its own charm, and only Einstein can be absorbed in it as a musician is in music or a painter is in colors. For Einstein mathematics was not work but play, but the intellect must reach this peak of development in order to turn mathematics into play.

With each body that develops infinite possibilities open before us. One whose etheric body does not

develop, who stagnates after the first seven years of development, does not have any interest in life beyond eating and drinking. So the cultures of those civilizations where the majority of people have developed only up to the first body revolve entirely around their taste buds. The civilization where the majority of people have got stuck at the second body will be sex centered. Their personalities, their literature, their music, their films and books, their poetry and paintings, even their houses and vehicles, will all be sex centered: all these things will be completely filled with sex, with sexuality.

In the civilization in which the third body develops fully, people will be intellectual and contemplative. Whenever the development of the third body becomes very important in a society or in a nation, many intellectual revolutions take place. In Bihar, the majority of people were of this caliber at the time of Buddha and Mahavira. This is why eight persons of the stature of Buddha and Mahavira were born in the small province of Bihar. Besides, there were thousands of others at the time who were endowed with genius. Such was the condition of Greece at the time of Socrates and Plato; such also was the condition of China at the time of Lao Tzu and Confucius. What is even more wonderful to note is the fact that all these luminous beings existed within a period of five hundred years. Within those five hundred years the development of the third body in man reached its peak. Generally man halts at the

third body. The majority of people do not develop after twenty-one years.

There are unusual experiences of the fourth body. Hypnotism, telepathy, clairvoyance, are all the potential of the fourth body. Persons can have contact with one another without hindrances from time or place; they can read the thoughts of another without asking or project thoughts into another. Without any external help one can instill a seed of thought into another. A person can travel outside of his body; he can do astral projection and know himself apart from the physical body.

There are great possibilities in the fourth body, but we do not normally develop this body as there are many hazards as well as much deception. As things begin to get more and more subtle, the possibilities of deception increase. Now it is difficult to find out whether a man has actually stepped out of his body or not. He can dream that he stepped out of his body and he can actually do so too, and in both the cases there is no other witness than himself. So there is every possibility of deception.

The world that starts from the fourth body is subjective, whereas the world before that is objective. If I have a rupee in my hand, I can see it, you can see it, fifty others can also see it. This is a common reality in which we can all take part, and it can be investigated whether the rupee is or is not. But in the realm of my thoughts you cannot be a partner, nor can I be a partner in the realm of your thoughts. From here the personal world begins with all its hazards;

none of our external rules of validity can be used here. So the real world of deception starts from the fourth body. All the deceptions of the preceding three can be seen through.

The greatest danger is that it is not necessarily the case that the deceiver is aware of the fact that he is deceiving. He can deceive unknowingly -- himself as well as others. Things are so subtle, so rare and personal on this plane, that one has no means to test the validity of his experiences. So he cannot tell whether he is imagining things or whether they are really happening to him.

So we have always tried to save humanity from this fourth body, and those who made use of this body were always condemned and slandered. Hundreds of women were branded as witches and burnt in Europe because they used the faculties of the fourth body. Hundreds who practiced tantra were killed in India because of the fourth body. They knew some secrets that seemed dangerous to human beings. They knew what was taking place in your mind; they knew where things were placed in your house without ever having stepped into it. So the realm of the fourth body was looked upon as "black" art all over the world, as one never knew what might happen. We have always tried our best to stop progress from going any further than the third body, because the fourth has always seemed very dangerous.

There are hazards, but together with these there are wonderful gains. So instead of stopping, research was necessary. Then we could have found ways of testing

the validity of our experiences. Now there are scientific instruments, and also man's power of understanding has increased. So ways can be found just as in the case of many other new discoveries that have been made in science.

It is not known whether animals dream or not. How could this be ascertained unless an animal speaks? We know what we dream because we get up in the morning and say that we have dreamed. After great perseverance and effort, now the way has been found. One man has worked for years on monkeys in order to find out about this, and the measures he took for this experiment are worth understanding. He started by showing a film to the monkeys. As soon as the film started, the monkey being experimented upon was given an electric shock. A button was provided on the monkey's chair and he was taught to press this button whenever he felt the shock. So every day he was made to sit on the chair, and when the film began he felt the shock. Then he pressed the button to turn it off.

This went on for a few days; then he was made to sleep in this chair. Now when he began to dream he would begin feeling uncomfortable, because to him the film on the screen and the film in his dream were one and the same. He at once pressed the button. Time and again he would press the button, and this proved that he was dreaming. In this way, man is now able to penetrate into the inner dream-world of dumb animals. Meditators too have found ways of testing the experiences of the fourth body from outside, and

now it can be proved whether what happens is true or false. The experiences of the kundalini on the fourth body can be psychic, but that does not make them false. There are authentic psychic states and false psychic states. When I say that kundalini could be only a mental experience, it does not necessarily mean that it is a false experience. Mental experiences can be false as well as authentic.

You see a dream at night. Now this dream is a fact because it has happened. But on waking in the morning you might recollect some dream that you did not actually dream; yet you can insist that that is what you dreamed. Then this is false. A man might get up in the morning and say he never dreams. Many people believe they do not dream. They do dream: all night long they dream, and this has been proved scientifically. But in the morning they assert they never dreamed. So what they say is absolutely false, though they are not aware of it. In fact, they do not remember the dreams. Quite the opposite also takes place: you remember dreams you never dreamed. This will also be false.

Dreams are not false; they have their own reality. But dreams can be real as well as unreal. Real dreams are those which have been actually dreamed. The trouble also is that you cannot narrate your dream precisely upon waking. For this reason, in the old days any man who could narrate his dream clearly and precisely was held in high esteem. It is very, very difficult to report a dream correctly. The sequence of the dream is one thing when you dream it and just the

opposite when you remember it. It is like a film. When we see a film the story unwinds from the beginning of the film. Similarly, the reel of the dream drama winds in one direction in sleep and begins to unwind in the opposite direction in the waking state, so we remember the last part of the dream first and go backwards in recollection. What we dreamed first becomes last in recollection. This would be just like someone who tries to read a book from the wrong end; the reversed words would cause just such a chaos. So to remember a dream and give a true representation of it is a great art. Generally, when we recall a dream we recollect happenings we never dreamed of. We drop a good portion of the actual dream and later most of the rest.

Dreams are a happening of the fourth body, and the fourth body has a great potential. Whatever siddhis are mentioned in yoga are attained in this body. Yoga has incessantly warned the meditator not to go into them. The greatest danger is there of going astray. Even if you go into a psychic state it has no spiritual value.

So when I said that the kundalini is psychic, what I meant was that it is actually a happening of the fourth body. This is why physiologists cannot discover the kundalini within the human body. So it is only natural that they deny the existence of kundalini and the chakras and call them imaginary. They are the happenings of the fourth body. The fourth body exists, but it is very subtle; it cannot come within our grasp. Only the physical body can be grasped. Yet there are

corresponding points between the first body and the fourth body.

If we were to place seven sheets of paper one on top of the other, prick a hole through them with a pin so that all the papers are pierced, then even if the hole disappears from the first sheet it will still carry a mark that corresponds to the holes in the rest of the sheets. Then although the first paper does not have the hole, it has the point which will correspond directly with the pinholes on the other sheets when it is placed upon them. So chakras, kundalini, etcetera, do not belong to the first body as such, but there are corresponding points in the first body. So a physiologist is not wrong if he denies them. The chakras and the kundalini are in other bodies, but points corresponding to them can be found on the physical body.

So kundalini is the happening of the fourth body and it is psychic. And when I say that this psychic happening is of two kinds -- one true and one false -- then you will understand what I mean. It will be false when it is a product of your imagination, because imagination is also a characteristic of the fourth body. Animals do not have the power of imagination, so they have very little memory of the past and no idea of future. Animals are free from anxiety as anxiety is always of the future. Animals see many deaths taking place, but they never imagine that they can die also; therefore, they have no fear of death. Among men also there are many who are not bothered by the fear of death. Such a man always associates death with others and not with himself. The reason is that the

power of imagination in the fourth body has not developed fully enough to see into the future.
This means that imagination can also be true or false. True imagination means that we are capable of seeing further ahead, that we can visualize that which has not yet come to pass. But to imagine that something will happen that cannot be, which does not exist, is false imagination. When imagination is used in its right perspective it be-comes science; science is primarily only imagination.
Since thousands of years man has dreamed of flying. The men who had dreamed in this way must have been very imaginative. If man had never dreamed about flying, it would have been impossible for the Wright brothers to make the first airplane. They made man's desire to fly something concrete. This desire took some time to shape; then experiments were carried out, and finally man succeeded in flying.
Also, for thousands of years man has wanted to reach the moon. First it was only in his imagination; slowly slowly it gained ground, and now it has been fulfilled. Now, these imaginations were authentic: that is, they were not on a false path. These imaginations were on the path of a reality which could be discovered at a later date. So a scientist also imagines, and so does a person who is mad.
If I say that science is imagination and madness is also imagination, don't think they are one and the same thing. A madman imagines things which do not exist and which have no relationship with the physical world. The scientist also imagines: he imagines things

which are directly related with the physical world. And if it does not seem so at first there is a complete possibility of their being so in the future.

Among the possibilities of the fourth body there is always a chance of going wrong. Then the false world begins. This is why it is best if we do not harbor any expectations before entering this body. This fourth body is the psychic body. Now, for instance, if I want to go down to the ground floor of this house I will have to look for a lift or a staircase in order to do so. But if I want to go down in my thoughts there is no need for a lift or a staircase. I can sit right here and go down.

The hazard of imagination and thoughts is that one has to do nothing except imagine or think, and so anyone can do it. Moreover, if anyone enters this realm with preconceived ideas and expectations, then he immediately goes down only into these, because then the mind will be only too willing to cooperate. It will say, "You want to awaken the kundalini? All right! It is rising... it has risen." Then you will begin to imagine kundalini rising, and the mind will encourage you in this false feeling until ultimately you will feel that it is fully awakened and that the chakras are fully activated. But there is a way of testing the validity of it, and that is that with the opening of each chakra there will be a distinct change in your personality. This change you cannot imagine or preconceive, because this change takes place in the world of matter.

So, for instance, when the kundalini awakens you cannot take intoxicants; it is impossible. The mental body gets influenced by alcohol very quickly as it is

very delicate. This is why -- and you will be surprised to know this -- when a woman consumes alcohol she becomes more dangerous than a man who does so. This is because her mental body is even more delicate, and it gets affected so quickly that things get out of her control. This is why women have protected themselves from this hazard by certain rules in society. This is one place where women did not seek equality with men, although unfortunately of late she is trying to. The day she asserts her equality in this area and tries to outdo men in it she will cause such harm to herself as has never been caused by any action by men.

In the fourth body the awakening of the kundalini cannot be proved by your telling about the experience, because, as I said before, you can falsely imagine the awakening and experiencing of the kundalini also. It can only be judged by your physical traits: whether any radical transformation has taken place in your personality. No sooner does the energy awaken than there will be immediate signs of change in you. This is why I always say that behavior is the outer criterion and not the inner cause. It is a criterion of what has happened within. With each attempt some things inevitably begin to happen. When the energy awakens it becomes impossible for the meditator to take any intoxicants. If he does indulge in drugs and alcohol, then know that his experiences are all imaginary, because it is absolutely impossible.

After the awakening of the kundalini the tendency for violence disappears completely. Not only does the

meditator not commit violence, but he has no feeling of violence within himself. The urge to commit violence, the urge to harm others, can only exist when the vital energy is dormant. The moment it awakens the other ceases to be the other and so you cannot wish to harm him. Then you will not have to repress violence within yourself because then you cannot be violent.

If you find that you have to repress the feeling of violence, then know that the kundalini has not awakened. If after the eyes open you still feel your way about with a stick, then know that the eyes cannot see yet, no matter how much you claim otherwise -- because you have not yet given up your stick. Whether an outsider can find out whether you can see or not is dependent your actions. Your stick, your stumblings and your unstable walk prove that the eyes have not yet opened.

So there will be a radical change in your behavior with the awakening, and all the religious vows like those of the mahavrata -- nonviolence, not stealing, nonpossession, celibacy and full awareness -- will become natural and easy for you. Then know that your experience is authentic. It is psychic, however, but authentic all the same. Now you can proceed further. You can proceed ahead if your path is authentic, but not otherwise. You cannot stay forever in the fourth body because it is not the goal. There are yet other bodies that have to be crossed.

We find, as I said, that very few are able to develop the fourth body. That is why there are miracle

performers in the world today. If the fourth body in everyone were developed, miracles would vanish from the earth at once. If there were a society of people whose development had stagnated after the fourteenth year of age, then the one who had developed a little further, who could add or subtract, would be thought to be performing miracles.

A thousand years ago, when a person declared the date of the eclipse of the sun, it was considered a miracle that only the very wise could perform. Today we know that even a machine can give us this information. It is a matter of calculation and does not require an astronomer or a prophet or a very learned person. A computer can give the information not of a single eclipse but of millions of eclipses. It can even forecast the day when the sun will get cold -- because these are all calculations. The machine can calculate from the date provided that the quantity of energy the sun emits per day divided by the total energy of the sun gives the number of years the sun will last.

But all this does not look like a miracle to us now, because now we are all developed up to the third body. A thousand years ago it was a great miracle if a man prophesied that next year, in this month, on this night, there would be an eclipse of the moon. He would be considered superhuman. The "miracles" that take place nowadays -- the magic charms, the ash dropping from picture frames -- are all ordinary happenings of the fourth body. But since we do not know it is a miracle for us.

It is just as if you are standing under a tree and I am sitting on the tree, and we two are talking. Now I see a cart coming from far away and I tell you that in an hour's time a cart will come and halt under the tree. You will say, "Are you a prophet? You talk in riddles. There is no cart anywhere around. I do not believe what you say." But in an hour's time the cart rolls up to the tree, and then of necessity you have to touch my feet and say, "Beloved Master, my respects. You are a prophet." The difference was only this, that I was sitting on a little higher level than you -- on the tree -- from where the cart became visible an hour before it did for you. I was not talking of the future, I was talking very much in the present. But there is a distance of one hour between your present tense and mine because I am at a higher level. For you it will become the present after one hour, but for me it is present now.

The deeper a man stands within his inner being, the greater a miracle he becomes for those who are still on the surface layers. Then all his doings will become miraculous for us because we have no way to gauge these happenings as we do not know the laws of the fourth body. This is how magic and miracles take place: they are a slight growth of the fourth body. So if we want miracles to end in this world, it will not happen by preaching to the masses. Just as we have given man the education of the third body and made him understand languages and mathematics, we must now give him training for the fourth body. Each man has to be qualified accordingly, because only then will

miracles cease; otherwise, someone or other will always take advantage of this. The fourth body develops until the twenty-eighth year -- that is, for seven years more. But very few people are able to develop it.

The atma sharir -- the fifth body, which is called the spiritual body -- is of great value. If growth in life continues in the proper manner, then by the age of thirty-five this body should be fully developed. But this is a faraway idea because even the fourth body is only developed in a very few people. This is why the soul and such things are only a topic of discussion for us; there is no content behind the word. When we say atman, it is merely a word; there is nothing behind it. When we say wall, there is not only the word but also the substance behind the word; we know what "wall" means. But there is no meaning behind the word atman, because we have no knowledge, no experience of the atman. This is our fifth body, and only if the kundalini awakens in the fourth body is entrance possible in the fifth; otherwise we cannot enter. We are not aware of the fourth body so the fifth also remains unknown.

Very few people have discovered the fifth body; they are those whom we call spiritualists. These people take this to be the journey's end and declare, "To attain the atman is to attain all." But the journey is not yet over. However, these people who stop at the fifth body deny God. They say, "There is no brahman; there is no PARAMATMAN," just as he who stagnates on the first body would deny the existence of the

atman. Just as the materialist says, "The body is everything; when the body dies, everything dies," so the spiritualist declares, "There is nothing beyond the atman: the atman is everything; it is the highest state of being." But this is only the fifth body.

The sixth body is the brahma sharir -- the cosmic body. When a person evolves beyond his atman, when he is willing to lose it, he enters the sixth body. If mankind develops scientifically the natural development of the sixth body would take place at the age of forty-two, and that of the nirvana sharir -- the seventh body -- at the age of forty-nine. The seventh body is the nirvanic body which is no-body -- which is a state of bodilessness, an incorporeal state. This is the ultimate state where only the void remains -- not even the brahman, the cosmic reality, but only the emptiness. Nothing has remained; everything has disappeared.

So when anyone asked Buddha, "What happens there?" he replied, "The flame dies out." "Then what happens?" he would be asked again. "When the flame is lost, you do not ask, 'Where has it gone? Where is the flame now?' It is lost, and that is all." The word nirvana implies the extinction of the flame. Therefore, Buddha said, nirvana takes place.

The state of moksha is experienced in the fifth body. The limitations of the first four bodies are transcended and the soul becomes totally free. So liberation is the experience of the fifth body. Heaven and hell pertain to the fourth body, and he who stops here will experience them. For those who stop at the first,

second or third body, life between birth and death becomes everything; there is no life beyond death for them. If a person goes beyond into the fourth body, after this life he experiences heaven and hell where there are infinite possibilities of happiness and misery. If he reaches up to the fifth body there is the door of liberation, and if he reaches up to the sixth there is the possibility of the state of God-realization. Then there is no question of liberation or no liberation; he becomes one with that which is. The declaration of "AHAM BRAHMASMI" -- I am God -- is of this plane. But there is yet one step more, which is the last jump -- where there is no aham and no Brahman, where I and thou are totally nonexistent, where there is simply nothing -- where there is total and absolute void. That is nirvana.

These are the seven bodies which are developed within a period of forty-nine years. This is why the midpoint of fifty years was known as the point of revolution. For the first twenty-five years there was one system of life. Within this period efforts were made to develop the first four bodies; then one's education was supposed to be complete. Then one was supposed to search for his fifth, sixth and seventh bodies throughout the remainder of his life, and in the remaining twenty-five years he was expected to attain to the seventh body. Therefore, the age of fifty was looked upon as a crucial year. At this time a man became a wanaprasth, which only means that now he should turn his gaze towards the forest --

that now he should turn his eyes away from people, society and the marketplace.

The age of seventy-five was yet another point of revolution -- when a man was to become initiated into sannyas. To turn toward the forest means to remove oneself from crowds and people; sannyas means, now the time has come to look beyond the ego, to transcend the ego. In the forest the 'I' will necessarily be with him though he has renounced all else, but at the age of seventy-five this 'I' too has to be renounced.

However, the condition was that in one's life as a householder one had to pass through and develop all the seven bodies so that the rest of the journey would become spontaneous and joyful. If this is not done it is very difficult, because with every seven-year cycle a particular state of development is connected. If the physical body of a child does not grow fully in the first seven years of his life, he will always be sickly. At the most we can see to it that he does not remain ill -- but healthy he will never be because his basic foundation for health that should have been formed in the first seven years has been shaken. That which should have become strong and firm was disturbed, and that was the time for its development.

It is just like laying the foundations for a house: if the foundations are weak it will be difficult -- no, impossible -- to repair it once the roof is reached. At the foundation stage only could it have been well laid. So in the first seven years, if proper conditions are available for the first body, the body develops

properly. Now if the second body and the emotions do not develop fully over the next seven years, a number of sex perversions result. Then it is very difficult to remedy these later. So the period of development for a particular body is most crucial.

On each step of life, each body has its predetermined period of development. There may be a slight difference here and there, but that is beside the point. If a child does not develop sexually within fourteen years his whole life becomes a long ordeal. If the intellect does not develop by the time he is twenty-one there is very little chance of its developing at a later period. But so far we are in agreement: we take care of the first body, then we take care to send the child to school to develop his intellect also. But we forget that the rest of the bodies also have their apportioned time which if lost puts us in great difficulties.

A man takes fifty years to develop the body he should have developed in twenty-one years. It is obvious that he does not have as much strength at fifty as he had at twenty-one, so he has to put in a lot of effort. Then what would have been easier to accomplish at the age of twenty-one becomes long and arduous.

There is yet another difficulty which he encounters: at the age of twenty-one he was right at the door but he missed it. Now, over the following thirty years, he has been to so many places that he has lost sight of the right opening. His wandering now makes it impossible for him to locate the place where he stood at twenty-

one and which then needed only a slight push to open.

Therefore, a well organized situation is required for children until they reach the age of twenty-five. It should be so well planned that it takes them to the fourth body level. After the fourth body the rest is easy. The foundation will then be well laid; now only the fruits remain to grow. The tree is formed up to the fourth body; then fruits begin to appear from the fifth which culminate in the seventh. We may have to make a little allowance here and there, but we should be very mindful of the foundations.

In this respect a few more things should be kept in mind. There is a difference between man and woman throughout the first four bodies. For instance, if the individual is a man his physical body is a male body. But his second body -- the etheric body, which is behind the physical body -- is female, because no negative or positive pole can exist by itself. A male body and a female body, in the terms of electricity, are positive and negative bodies.

The woman's physical body is negative; therefore, she is never aggressive in the matter of sex. She can bear the violence of man in this respect, but cannot be violent herself. She can do nothing to a man without his consent. Man's first body is positive -- aggressive. He can, therefore, do something aggressive to a woman without her consent; he has an aggressive first body. But by negative is not meant zero or absent. In terms of electricity, negative means receptivity, reservoir. In the woman's body, energy

lies in reserve; much energy lies in reserve. But it is not active: it is inactive.

This is why a woman does not create anything. She does not compose poetry, nor does she create a great painting, nor does she carry out any scientific research. This is because it is necessary to be aggressive for research or for some work of creation. She can only wait; that is why she can only produce children.

Man has a positive body, but wherever there is a positive body there must be a negative body behind it or else it cannot last. Both are present together; then the circle is complete. So the second body of a man is female, whereas the second body of a female is male. This is why -- and this is an interesting fact -- man looks and is, as far as his physical body goes, very strong. But behind this outward strength stands a weak female body. This is why he manages to show his strength only for a few moments at a time. In the long run he loses at the hands of the female, because the body behind her weak female body is a strong positive body.

This is why a woman's power of resistance, her capacity to endure, is greater than a man's. If a man and a woman suffer from the same illness the woman can endure it longer than the man. Women produce children. If men had to produce children they would realize the ordeal that has to be passed through. Then perhaps there would be no need for family planning -- because man cannot bear so much pain for so long a time. For a moment or two he can freak

out in anger, beat a pillow perhaps, but he cannot carry a child in his abdomen for nine months, nor bring him up patiently for years afterwards. If it cries all night long he might strangle it. He will not be able to tolerate the disturbance. He has extraordinary strength, but behind him is a frail, delicate etheric body. Because of this he cannot bear pain or discomfort.

This is why women fall sick less than men, their lifespan is longer than that of men. For this reason we should keep a difference of five years between a boy and a girl at the time of marriage, or else the world would be filled with widows. If the boy is twenty we should choose a girl of twenty-four or twenty-five for him. Man's lifespan is four or five years less, so this difference would equalize things and both synchronize each other.

A hundred and sixteen males are born to every hundred females. The difference in number at time of birth is sixteen, but later on the number becomes equal. Sixteen males die by the time they reach the age of fourteen and so the number becomes almost equal. More boys die early than girls. This is because the latter have a great power of resistance that comes to them through the second male body.

Now the third body of the male -- that is the astral body -- will again be male, and the fourth or the psychic body will again be female. Just the reverse will be the case in the female. This division of male and female exists only up to the fourth body; the fifth body is beyond sex. Therefore, as soon as the atman

is attained there is no male and no female -- but not until then.

There is another thing that comes to mind in this connection. Since every male has a female body within him and every female has a male body within her, if by coincidence a woman gets a husband who is identical with the male body within her, or if a man marries a woman who is identical with the female body within him, then only is a marriage successful; otherwise not.

This is why ninety-nine percent of marriages are failures: because the intrinsic rule of success is not known yet. As long as we are unable to ascertain the right alliance between the respective energy bodies of two persons, marriages are bound to remain a failure no matter what steps we take in other directions. Successful marriages can only be possible if absolutely clear scientific details concerning these various inner bodies are achieved. A boy or a girl who has reached up to the point of the awakening of the kundalini finds it very easy to choose the right partner in life. With the full knowledge of all his bodies within, one can make the right choice outwardly. Prior to this it is very difficult.

Therefore, those who knew insisted that the child should be made to develop his first four bodies in the first twenty-five years by maintaining brahmacharya, and then only could he marry -- because whom should he marry? With whom does he want to spend the rest of his life? Whom is he seeking? What man does a woman seek? She seeks the man within her. If

by coincidence the right connections are made, then both the man and woman are satisfied; otherwise, dissatisfaction remains and a thousand perversions result from this. The man then goes to a prostitute or seeks the woman next door. His distress grows day by day, and this misery is bound to increase with the growth of man's intellect.

If a person's growth stops at fourteen he will not suffer this agony, because all suffering starts from the growth of the third body. If only the first two bodies are developed the man would be satisfied by sex. So there are two ways: either in the first twenty-five years, during the period of brahmacharya, we should develop the child up to the fourth body, or else encourage child marriages. Child marriage means marriage before the development of intellect so that the person stagnates at sex; then there is no trouble as the relationship is entirely on the animal plane. The relationship of a child marriage is purely a sexual relationship; there is no possibility of love in it.

Now in places like America, where education has made great strides and where the third body has developed completely, marriages break. They are bound to, because the third body rebels at a wrong partnership. So divorce results, because it is not possible to drag such marriages along.

The correct form of education is that which develops the first four bodies. Right education is that which takes you up to the fourth body. There the work of education is complete. No education can help you enter the fifth; you have to go there by yourself. Right

education can easily take you up to the fourth body. After this the growth of the fifth body, which is very valuable and personal, begins. Kundalini is the potential of the fourth body; this is why kundalini is a psychic phenomenon. I hope this is now clear to you.

Question 2

IS THERE A POSSIBILITY OF PSYCHIC BINDING BETWEEN THE MEDITATOR AND THE MEDIUM IN SHAKTIPAT? CAN IT BE DETRIMENTAL TO THE MEDITATOR OR IS IT HELPFUL FOR HIM?

Ties that bind can never be useful, because ties are bad in themselves. The deeper the attachment, the worse it is. Psychic binding is a very bad thing. If someone ties me in chains only my physical body is affected, but if someone ties me with the chains of love it penetrates deeper and is more difficult to break. If someone binds me with the chain of shraddha, faith, it goes deeper still. Then to break this chain would be "unholy." So all bonds are bad, and psychic bonds even more so.

He who acts as a medium in shaktipat would never want to bind you. If he does so he is not worthy of being a medium. But it is quite likely that you may get tied to him. You may catch hold of his feet and vow never to leave him because of the great blessing bestowed on you. It is necessary to be very alert at that moment. The meditator should protect himself from attachment. However, if it becomes clear to the meditator that all attachments prove to be heavy burdens on the spiritual journey, then the feeling of gratitude will not be a binding force but a liberating

one. If I am thankful to you for something, where is there any question of attachment? In fact, if I do not express my gratefulness this fact will remain as a bondage within: that I did not even show my gratitude. But this thanksgiving completes the matter.

Gratitude is not a bondage. On the contrary, it is the expression of ultimate freedom. But the tendency to become bound is always within us because there is a fear within. We are never sure whether we shall be able to stand by ourselves or not; hence there is an urge to cling to someone. What to say of clinging to another -- when a man passes through a dark street in the night he sings loudly because the sound of his own voice alleviates fear. If it is the voice of another person, then too it would be something to cling to, but basically he musters strength and courage from his own voice. Man is frightened so he holds on to anything; that is why if a drowning man comes across a piece of straw he will hold fast to it even though this does not protect him from drowning. Rather, the straw also sinks with him. So out of fear the mind tends to hold on to someone, to something, whether it be a guru or anyone or anything else. By doing so we want to protect ourselves. The fear is the root of all kinds of binding.

Meditators should always be wary of security. Security is the greatest web of attachment for a meditator. If he seeks security for even a single moment, if he feels that he has the support of someone in whose protection he has nothing to fear and thus he will now not go astray, if he is thinking

that he will go nowhere and be under his guru's wing forever, then he has already lost his way. For a seeker there is no security; insecurity is a blessing for a seeker. The greater the insecurity, the greater is the opportunity for his soul to expand and to become bold and fearless. The more the protection, the weaker he will become in the same proportion. To take assistance is one thing, but to keep on being dependent is quite another.

You are given support so that you can stand without support. It is given with the intention that soon you will need no more. Have you noticed that when a father is helping his child to walk he holds the child's hand and not the child? In a few days' time he learns to walk, and then the father lets go of his hand. But at first the child catches hold of the father's hand for confidence. So if the child takes hold of the father's hand it means that although he has learned to walk he will not let go of it. If the father holds the child's hand, then know that the child still does not know how to walk and it is dangerous to let him be on his own. The father wants his hand to be relieved soon; that is why he teaches the child to walk. If some father allows his child to go on holding his hand out of the sheer pleasure he gets from it he is his child's enemy.

Many fathers, many gurus, do this, but this is a mistake. The reason for which the support was given is defeated. Instead of giving rise to a strong healthy person who can walk on his own two feet he has given rise to a cripple who will depend upon crutches all his life. This, however, is the pleasure that gives

satisfaction to the father or the guru -- that you cannot go on your way without their support. In this way their egos are satisfied.

But such a guru is not a guru. So it is for the guru to shake off the meditator's hand and tell him firmly to walk on his own two feet. And there is no harm if he falls a couple of times: he can get up again. After all, one has to fall in order to rise, and it is necessary to fall a few times in order to get over the fear of falling.

The mind tries to catch hold of some support and so the binding starts. This should not happen. The meditator should always keep in mind the fact that he is not in search of security. He is in search of truth, not security. If he is sincere about his quest for truth he must give up all ideas of safety and security. Falseness affords a lot of protection -- and very quickly too, so he who is in search of safety is quickly attracted towards it. The seeker of convenience never scales the heights of truth, because the journey is long. Then he fashions falsehoods out of fanciful ideas and begins to believe that he has attained while he remains sitting just where he was.

Therefore, any type of attachment is dangerous -- and even more so the attachment to a guru, because this is a spiritual attachment. The very term spiritual attachment is contradictory. Spiritual freedom has a meaning, but spiritual slavery is meaningless. But in this world other types of slaves are considerably less enslaved than are the slaves of spirituality. There is a reason for this. The fourth body, from where the spirit of freedom arises, remains undeveloped. The majority

of human beings have developed only up to the third body.

It is seen very often that a high court judge or a vice-chancellor of a university is sitting at the feet of an absolute idiot. Seeing this, others follow suit thinking that if such well known people are sitting at this man's feet... we are nothing in comparison. They do not know that though this judge, this vice-chancellor, has developed his third body to the full, that though he has developed his intellect to a very high level, he remains ignorant so far as his fourth body is concerned. He is equally as ignorant as they are in matters of the fourth body. And his third body -- that which has developed intellect and reason -- is thoroughly exhausted by constant thinking and debating and is now at rest.

Now when intellect gets tired and relaxes it indulges in very unintelligent pursuits. Anything that relaxes after extreme activity becomes opposite to its nature. This is the danger, and this is why you will invariably find high court judges in ashrams. They are exhausted and they are distressed by their intellects, so they wish to be rid of them. In such a condition they will do anything irrational; they will just close their eyes and put their faith in anything. Their contention is that all their learning and reasoning and discussions led them nowhere, so they drop them. And in order to sever all connection with them they promptly catch hold of something that is completely contrary. Then the rest of the crowd, which gives credence to the intellects of such high-placed people, begins to imitate

them. These people may be very intellectual, but in matters of the fourth body they are just nothing. Therefore, a slight development of the fourth body in any individual will suffice to bring the greatest of intellectuals to his feet, because he has something that the intellectual lacks completely.

This sort of binding occurs when the fourth body is not developed. Then the mind wants to hold on to someone whose fourth body is developed, but this will not help you to develop your fourth body. Only by understanding such a person can your fourth body develop. However, in order to avoid the trouble of understanding him you catch hold of his person. Then you will say, "Where is the need to understand? We will hold on to your feet so that when you cross the river of hell we too will cross with you; we will cling to your boat to cross the river of heaven."

One has to suffer in order to grow into understanding. A transformation is needed for the understanding to happen. Understanding is an effort, a sadhana. Understanding needs endeavor, understanding is a revolution. In understanding a transformation takes place, everything changes. The old has to be changed into the new. Why go through all this bother? It is better to hold on to one who knows. But the fact is that no one can attain to truth by following someone else. One has to go alone. It is a path of total aloneness. Therefore any kind of attachment is a hindrance.

Learn, understand, welcome the glimpse wherever you get it. But do not stop anywhere; do not make an

abode out of any resting place; do not catch hold of the hand that is extended to you and take it as the destination. You will, however, find many who will say, "Go no further. Stay here; this is the other shore." As I said before, some fearful people desire to be bound and there are other fearful ones who want to bind them in order to feel fearless themselves. When a man sees a thousand people following him he is bound to feel that he is wise -- or else why should these people follow him? He says to himself, "Surely, I know something, or why should these people believe in me?"

It will surprise you to know that many a time the phenomenon of gurudom is caused by an inferiority complex that seeks to gather a crowd around itself. So a guru gets busy increasing the number of followers -- a thousand, ten thousand, twenty thousand. The greater the number, the more he is assured of his knowledge -- or else why should these people follow him? This reasoning helps to boost his morale. If these followers are lost, everything is lost. Then he would feel that all is lost and that he does not know.

Many mind games go on and it is better to be aware of them. And this game can be played from both the sides. The disciple is bound to the guru, and he who is bound today will bind someone else tomorrow because all this is a chain reaction. He who is a disciple today will be a guru tomorrow. How long can he remain a disciple? If he has caught hold of someone today he will see that someone catches

hold of him tomorrow. Slavery runs in a series, and the intrinsic reason for all this is the nondevelopment of the fourth body. If you set about developing this body you can be independent. Then there is no bondage.

This does not mean that you become inhuman, that you will have no connection with people. Rather, the opposite will be the case: where there is bondage there is no relationship. Between a husband and wife there is bondage. Do we not use the expression "bound in holy matrimony"? We send out invitations reading that "My son or daughter is being joined by the thread of affection...." Where there is servitude there is no relationship. How can there be? Perhaps in some distant future a father might send out an invitation saying that "My daughter is becoming free in someone's love." And it feels intelligent that somebody's love is making her free in life; now there will be no bondage; she is becoming free in love. And love should give birth to freedom. If even love enslaves then what else in this world will liberate?

Where there is bondage, there is misery, there is hell. Appearances are deceptive; inside everything is rotten. Be this the bondage of guru-disciple, father-son, husband-wife or even of two friends: where there is bondage there cannot be relationship. If a relationship is there then the bondage is not possible. And though outwardly it seems correct that where there is a bond there should be relationship, the fact is that we can have a relationship only with that person to whom we are not tied in any way. This is

the reason why many times it happens that you tell a stranger things which you would never tell your son.
I was surprised to know that a woman talks more openly to a stranger whom she has met just an hour before and even tells things which she would not dream of telling her husband. It is a fact that when there is no bondage relationship becomes easier. This is why we are always so nice to strangers and not so nice to those we know. With strangers there are no bonds, and hence no relationship; otherwise there are bonds, and hence no relationship. Then even if you wish someone good morning, it seems like a task.
There can be a relationship between guru and disciple, however, and all relationships can be beautiful. But bondage cannot be beautiful. Relationship means that which liberates.
There was a beautiful custom among the zen masters. When a disciple finished his training, the master ordered him to join the campus of his antagonist and study there. He would say, "You have gained knowledge from one side, now know it from the other." Then the meditator would go from one monastery to another for years and sit to learn at the feet of his master's rivals. His master would say, "It could be possible that what my opponent says is correct. Go and hear all that he has to say; then you decide for yourself. It may also be possible that you will be able to decide things better after hearing both of us. Or perhaps what remains after discarding both of us may turn out to be the truth. Therefore, go and

seek." This only happens when spiritual genius reaches its ultimate growth. Then nothing can bind.

My feeling is that when the condition of this country becomes such that masters will send their disciples out into the world without binding them, then there will be wonderful results. And who knows what the final outcome will be! Now such a man who sends you out to learn and hear others cannot be wrong, even if all that he himself has taught you turns out to be wrong. When such a man says to you, "Go, seek elsewhere; perhaps I may be wrong," then even if all his teachings prove false, you will be grateful to him. He can never be wrong, because it is he who has sent you out.

Today what is happening is that everybody binds the meditator and stops him from going out. One guru forbids his disciple from hearing another guru. The scriptures say, "Never go to another temple. It is better to be trampled by a mad elephant than to take refuge in someone else's temple." The fear is always there that something might fall on the meditator's ears. So even if the teachings of a guru who binds you are correct, still the man is wrong and you can never be grateful to him. Such a man has only made you a slave. He has crushed your spirit and killed your soul. If this is understood, there is no question of bondage.

Question 3

YOU HAVE SAID THAT IF SHAKTIPAT IS AUTHENTIC AND PURE, THERE IS NO BONDAGE. IS THAT CORRECT?

Correct. There will be no binding.

Question 4

IS PSYCHIC EXPLOITATION POSSIBLE IN THE NAME OF SHAKTIPAT? HOW IS IT POSSIBLE AND HOW IS THE MEDITATOR TO GUARD AGAINST IT?

It is possible. Much spiritual exploitation is possible in the name of shaktipat. In fact, where there is a demand, a declaration, there is always exploitation. When a person declares that he will give, he will take something in return also, because giving and taking go together. Then whatsoever form it is in -- in the form of wealth, in the form of reverence, in the form of trust -- he will take. Where there is giving with insistence, then for sure there is taking. And he who claims to give is bound to take more in return, or else there was no need for him to shout in the marketplace.

A fisherman puts a worm on the hook of his rod because the fish does not eat the hook. Perhaps someday the fish may be coaxed into swallowing the hook directly, but it is the worm that attracts the fish to the rod and it swallows the hook with the intention of eating the worm. It is only after swallowing it that it comes to know that the hook was the main thing and the worm was only a bait. But by then it is caught.

So whenever you come across anyone who claims to do shaktipat, who claims to give you wisdom and take you to samadhi, who makes a thousand other claims, beware. Be aware, because he that belongs to the realm of the beyond makes no claims for himself. If

you tell such a person, "Because of you I experienced grace," he will say, "How can it be? I do not even know. You must be mistaken. It must have happened by the grace of God." So your thanks will not be acknowledged by such a one; he won't even acknowledge that he was a medium for the happening. He will insist that grace descended because you were worthy of it -- that was God's compassion falling on you. Who is he? Where does he stand? What is his worthiness? He does not come in at all: that is what he will say.

Jesus was passing through a town. A sick man was brought to him. Jesus embraced him and he was cured of all his ills. This man told Jesus, "How can I thank you? You have rid me of all my woes."

Jesus replied, "Do not speak thus. Give thanks where it is due. Who am I and where do I come in?"

The man said, "But there is no one else except you here."

Jesus said, "You and I are not. You are unable to see he who is -- and all happens through him. He has healed you."

Now, how can such a man exploit? The hook has to be covered with the worm in order to exploit. He is not even ready to own the worm, let alone the hook. So wherever a person claims results, be on your guard. When he claims to do this for you and that for you, he is only covering the hook with the worm. He is raising your expectations; he is inciting your hopes and desires. And when you are possessed by desire and you say, "Oh, beloved master, give...!" he will begin

his demands. Very soon you will come to know that the worm was just on the top and the hook was inside.

So watch your step wherever there are miraculous claims. It is dangerous territory. Avoid the path where someone waits to be your guru. There is fear of entanglement there. So how is the seeker to guard himself? He should guard himself from those who make big claims, and thus he will save himself from all evil. He should not seek those who claim wonderful results; otherwise he will be in difficulty, because such men are also seeking. They are on the lookout for those who will fall into their trap. There are persons such as these going about everywhere. Do not ask for any spiritual gains and do not accept any spiritual claims.

What you have to do is entirely a different matter. You have to prepare yourself from within. And the day you are ready the happening is bound to take place. Then it will happen via any medium. The medium is secondary; he is like a hook. The day you acquire a coat the hook is ready to hang it by. Then the hook is not very important. If there is no hook you can hang your coat on the door. If there is no door you can hang it on the branch of a tree. Any hook will work; the main question is of the coat. But we do not have the coat, while the hook calls out: "Come here! I am the hook." You will be caught if you go. You do not have the coat so what will you do by going to the hook? There is every danger of your hanging yourself on it. You have to seek your own worthiness, your

own capability. You have to make yourself ready in order to be able to receive grace when it comes.

You do not have to worry about the guru at all; that is not your concern. That is why what Krishna says to Arjuna is correct. He says, "Carry out your action and leave the fruits to the divine." You have not to worry about the result of your action; that will become a hindrance. Then all kinds of complexities will arise: concern over what your action will yield, over what will be the result. And in your anxiety about the result your performance will go off. That is why the action itself should be our main concern.

We should be concerned about our own worthiness and receptivity. The moment our effort is complete -- just as when a seed has reached its point of bursting -- that very moment all is achieved. The moment the bud is ready to burst and blossom into a flower the sun is always ready, but we do not have the bud that breaks into a flower. Then even if the sun shines brightly in the sky it is of no use. So don't go seeking the sun; get involved in developing your bud. The sun is there for ever and is always available.

No vessel remains unfilled for even a moment in this world. Any kind of receptacle becomes filled immediately. In fact, to be receptive and to be filled are not two happenings; they are the two sides of the same happening. If we were to remove all air from this room, fresh air from outside would at once fill the vacuum. These are not two happenings, because as we remove the air in the room the outside air rushes in. Such are also the laws of the inner world. We are

hardly even ready on our side when the fulfillment of our efforts begins to descend. Our difficulty is, however, that our demands start long before our preparedness. Then there are always false supplies for false demands.

Some people really amaze me. One man comes and says, "My mind is very restless; I want peace." He talks to me for half an hour, and in the course of his talk he confesses that the cause of his unrest is that his son is jobless. If the son gets a job his mind will be at rest. Now this man came with the excuse that he wanted peace of mind, but his actual requirement was absolutely different; it has nothing to do with peace of mind. He only wanted a job for his son. Thus, he had come to the wrong man.

Now, one who has gone into the business of religion will say, "You want a job? Come here. I will get you a job and I will give you peace of mind too. Whoever comes here gets a job; whoever comes here, his wealth increases and his business runs well."

Now a few people will gather around the "shop" who will tell you, "My son got a job." Another will say, "My wife was saved from death." A third will say, "I won my lawsuit." A fourth will say, "Wealth is pouring on me." It is not that these people are telling lies or that they are hirelings; nor are they the agents for this business. It is nothing like that. When a thousand men come asking for jobs ten of them are bound to get employed in the normal course of things. Now these ten remain while the remaining nine hundred and ninety go away.

Then these ten slowly spread word of the "miracle," and the crowd around increases. This is why every such shop has salesmen and advertisers. Those who say their son got a job are not telling an untruth; nor have they been bought over by the shopkeeper. Such a man had also come seeking, and it happened that his son got a job. Those whose sons did not get a job left long ago to seek other gurus who would fulfill their desires. Those whose desires are fulfilled begin to frequent the shop often; they come on each festival every year. The crowd increases day by day, and a group forms around such a so-called guru. Then what they tell becomes his indisputable testimony. If so many people's wishes were fulfilled, why not yours? Now this is the worm; the hook which traps the man is within.

Never ask or else you are bound to be caught. Prepare yourself and leave all else to evidence. Let the grace happen when the moment is ripe for it to happen. If it does not happen we will know we are not yet ready to receive.

The fact is that you will feel the need for shaktipat again and again only when the happening has not yet taken place. And you will find the need to take from others only when your experience with the first has been in vain. If the first shaktipat is successful, the matter ends there. It is like trying many doctors because the disease has not yet been cured. Naturally, the doctors have to be changed. But the patient who is cured never raises the question of changing doctors.

The slightest experience of a glimpse due to shaktipat makes this question irrelevant. Besides, once this glimpse is attained from someone it makes no difference if it is attained again from another. It is the same energy coming from the same source, only the medium is different -- but this does not result in any difference. Whether it comes from the sun or an electric bulb or oil lamp, the light is the same.

It makes no difference and there is no harm, if the happening has taken place. But we do not go seeking for the happening. If it comes to you along the way, accept it and go further -- but do not seek it. If you seek there are hazards, because then only the tricksters will come your way and not someone who can really give. He will appear only when you are not seeking, when you have prepared yourself. So to seek him is wrong, to ask is wrong. Let the happening take its own time and let the light come from a thousand paths. All paths will prove the authenticity of the same original source. It is the same; only it is appearing from all sides.

Someone was saying the other day that he went to a sadhu, a religious man, and said that wisdom should be one's own. The sadhu retorted that it cannot be -- that wisdom "always pertains to another, and that such and such a monk gave it to such and such, then he passed it on to another."

Then I explained to this friend that Krishna's experience was his own. When he says that "so and so got it from so and so," he means that this wisdom that has revealed itself to him has not been revealed

to him alone; it was revealed to so and so also, before him. Then this person had shared the happening with another person, and this happening took place in him also. But what is to be noted here is that the revelation did not take place by mere telling; it was told after the happening. So Krishna says to Arjuna, "This wisdom I am conveying to you is the same that has come to me. But my telling of it will not bring it about in you. When it happens to you, you will be able to tell others that it is like this."

Do not go begging for it, because it is not attained from anyone. Prepare yourself for it and it will begin to come from all directions. Then one day when the happening takes place you will say, "How blind I was that I could not see that which was coming to me from all sides."

A blind man may pass by a lamp or an electric light or go out in the sun, but he will never see light. Then one day if his sight is restored he will be shocked to see that he was always surrounded by light. So on the day of the happening you will see it all around you. And until the time comes when it takes place, offer your respects wherever you get the glimpse of truth. Take it from wherever you can get it, but please do not beg for it like a beggar -- because truth is never obtained by a beggar. Do not beg for truth or else some businessman might lure you with lucrative suggestions. Then a spiritual exploitation will begin.

Go along your way always preparing yourself, preparing yourself, and wherever you happen to find it, accept it. Offer your gratitude and move on; then at

the moment of full attainment you will not be able to say that you got it from so and so. That moment you will say, "What a miracle I got from existence. Whosoever I approached, I received from him." Then the final thanksgiving will be to existence and not to anyone in particular.

Question 5

THIS QUESTION HAD ARISEN BECAUSE OF THE FACT THAT THE EFFECT OF SHAKTIPAT WEARS OFF BY AND BY.

Yes, it will get less and less. In fact, what is attained from another is bound to diminish. Besides it is only a glimpse and you are not to depend on it. You have to awaken it within yourself: then only will it be permanent. All influences are foreign; they belong to the outside. I pick up a stone and I throw it in the air: it will fall according to the force exerted by me. The stone has no strength of its own, but it may well think, as it flies through the air, that it has strength to cut through the air and that there is no one to stop it. But then it does not know what influence has caused this; it does not know the force of the hand behind it. It will fall -- if not after ten feet then after twenty, but it will fall. Actually, any effect that comes from another is always limited and it is bound to diminish.

The only advantage of an outside influence is that in the momentary glimpse you experience you may be able to find your original source. Then it will be useful. It is as if I light a matchstick: how long will its flame last? Now you can do two things: firstly, you stay in the darkness and depend on the light of my

matchstick. In a moment the light will go out and it will become pitch dark. Secondly, in the light of the matchstick you locate the door and you run out; you no longer depend on my matchstick. You are out; now it makes no difference to you whether the match is burning or not. Now you have reached where the sun is. Now something has become lasting and stable.

All these happenings have only one use: that with outside help you do something inner for yourself. But don't wait for these happenings, because the matchsticks will burn and go out again and again and you will become conditioned to them. Then you will become dependent on the matchstick and you will wait in the dark for the match to light, and when it lights you will keep on dreading the moment when it goes out, when once again you will be plunged into darkness. So this will become a vicious circle. No, you are not to stop at the matchstick. It is lit so that in its light you see the way and run out of the darkness as fast as possible.

This is all the advantage we can take from the other. It can never be a permanent gain; yet it is a gain and is not to be neglected. It is a wonder that we can get even so much from another. If the other is wise and understanding he will never tell you to stay on. He will say, "The match has been lit, now run -- because soon the match will burn out." But if the medium tells you to stay on, on the ground that he and no other has lit the match, if he tells you that you should be initiated by him and take vows of being loyal to him, then this relationship will remain. If he asserts his right

over you and forbids you to go elsewhere or listen to anyone else, then this is very dangerous.

It would have been much better if such a person had not lit the matchstick at all, because he has done great harm. In the dark you would have felt your way out someday and reached the light. Now you have landed yourself in difficulty by holding on to his matchstick. Now where will you go? And one thing is certain: this man has stolen this match from somewhere. It is not his own; otherwise he would have known its use. He would have known that it is meant to help a man to get out of darkness and that it is not meant to stop anyone or halt his progress.

Therefore, this is a stolen match that he is trading in. Now he proclaims that all who get a glimpse from his matches must stay with him and be devoted to him: this is the end! First darkness barred the way; now it is this guru. And darkness is better than a demanding guru, because it does not spread its hands to stop you. The obstruction of darkness is passive, it is quiet, but this guru obstructs actively. He will catch you by the hand and bar your way saying, "This is treachery, this is deceit."

Just the other day a girl came and told me that her guru objected to her coming to see me. The guru said, "Just as a husband or a wife belong to each other and not to anyone else, so also if a disciple forsakes the guru it is a great sin." He is right -- but his are stolen matchsticks. There is no difficulty in stealing matches; there are many available in the scriptures.

Question 6
CAN STOLEN MATCHES BURN?
The thing is that one who has not seen the light cannot tell what has been burned in order to show him the light. When he sees the actual light, only then will he know what was what. Not only will he know what had been lit but he will even know whether anything was really lighted or whether he was only made to imagine it was.
The moment the light is seen ninety-nine percent of the gurus will be proved to be friends of darkness and enemies of light. Then only will we know what dangerous enemies they are: they are the agents of darkness.

In Search of the Miraculous Vol 2
Chapter #4
Chapter title: The mysteries of the seven bodies
7 July 1970 pm in

Question 1
IN YESTERDAY'S TALK YOU SAID THAT THE SEEKER SHOULD FIRST WORRY ABOUT HIS OWN RECEPTIVITY AND SHOULD NOT GO BEGGING FROM DOOR TO DOOR. BUT THE VERY MEANING OF A SADHAK IS THAT THERE ARE OBSTACLES ON HIS PATH OF SPIRITUAL GROWTH. HE DOES NOT KNOW HOW TO BE RECEPTIVE. IS IT SO DIFFICULT TO MEET THE RIGHT GUIDE?

To seek and to ask are two different things. Actually, only he who does not want to seek asks. To seek and to ask are not one and the same; rather, they are contradictory. He who wants to avoid seeking asks. The process of seeking and the process of begging are very different. In asking the attention is centered on the other -- on the giver; in seeking the attention is centered on oneself -- on the receiver. To say that there are obstacles in the path of spiritual growth means there are obstacles within the seeker himself. The path too lies within and it is not very difficult to understand one's own hindrances. It will have to be explained at length what obstacles are and how they can be removed. Yesterday I told you about the seven bodies. We shall talk in greater detail about these and it will become clear to you.

As there are seven bodies, so there are also seven chakras, energy centers, and each chakra is connected in a special way with its corresponding body. The chakra of the physical body is the muladhar. This is the first chakra and it has an integral connection with the physical body. The muladhar chakra has two possibilities. Its first potentiality is a natural one that is given to us with birth; its other possibility is obtainable by meditation.

The basic natural possibility of this chakra is the sex urge of the physical body. The very first question that arises in the mind of the seeker is what to do in regard to this central principle. Now there is another possibility of this chakra, and that is brahmacharya, celibacy, which is attainable through meditation. Sex

is the natural possibility and brahmacharya is its transformation. The more the mind is focused upon and gripped by sexual desire, the more difficult it will be to reach its ultimate potential of brahmacharya.

Now this means that we can utilize the situation given to us by nature in two ways. We can live in the condition that nature has placed us in -- but then the process of spiritual growth cannot begin -- or we transform this state. The only danger in the path of transformation is that there is the possibility that we may begin to fight with our natural center. What is the real danger in the path of a seeker? The first obstacle is that if the meditator indulges only in nature's order of things he cannot rise to the ultimate possibility of his physical body and he stagnates at the starting point. On the one hand there is a need; on the other hand there is a suppression which causes the meditator to fight the sex urge. Suppression is an obstacle on the path of meditation. This is the obstacle of the first chakra. Transformation cannot come about with suppression.

If suppression is an obstruction, what is the solution? Understand-ing will then solve the matter. Transformation takes place within as you begin to understand sex. There is a reason for this. All elements of nature lie blind and unconscious within us. If we become conscious of them, transformation begins. Awareness is the alchemy; awareness is the alchemy of changing them, of transforming them. If a person becomes awake toward his sexual desires with his total feelings and his total understanding,

then brahmacharya will begin to take birth within him in place of sex. Unless a person reaches brahmacharya in his first body it is difficult to work on the potentiality of other centers.

The second body, as I said, is the emotional or the etheric body. The second body is connected to the second chakra -- the swadhishthan chakra. This too has two possibilities. Basically, its natural potential is fear, hate, anger, and violence. All these are conditions obtained from the natural potential of the swadhishthan chakra. If a person stagnates at the second body, then the directly opposite conditions of transformation -- love, compassion, fearlessness, friendliness -- do not take place. The obstacle on the meditator's path in the second chakra is hate, anger and violence, and the question is of their transformation.

Here too the same mistake is made. One person can give vent to his anger; another can suppress his anger. One can just be fearful; another can suppress his fear and make a show of courage. But neither of these will lead to transformation. When there is fear it has to be accepted; there is no use hiding or suppressing it. If there is violence within there is no use in covering it with the mantle of nonviolence. Shouting slogans of nonviolence will bring no change in the state of violence within. It remains violence. It is a condition given to us by nature in the second body. It has its uses just as there is meaning to sex. Through sex alone other physical bodies can be given

birth. Before one physical body falls, nature has made provisions for the birth of another.

Fear, violence, anger, are all necessary on the second plane; otherwise man could not survive, could not protect himself. Fear protects him, anger involves him in struggle against others and violence helps him to save himself from the violence of others. All these are qualities of the second body and are necessary for survival, but generally we stop here and do not go any further. If a person understands the nature of fear he attains fearlessness, and if he understands the nature of violence he attains nonviolence. Similarly, by understanding anger we develop the quality of forgiveness.

In fact, anger is one side of the coin, forgiveness is the other. They each hide behind the other -- but the coin has to be turned over. If we come to know one side of the coin perfectly we naturally become curious to know what is on the other side -- and so the coin turns. If we hide the coin and pretend we have no fear, no violence within, we will never be able to know fearlessness and nonviolence. He who accepts the presence of fear within himself and who has investigated it fully will soon reach a place where he will want to find out what is behind fear. His curiosity will encourage him to see the other side of the coin.

The moment he turns it over he becomes fearless. Similarly, violence will turn into compassion. These are the potentials of the second body. Thus, the meditator has to bring about a transformation in the qualities given to him by nature. And for this it is not

necessary to go around asking others; one has to keep seeking and asking within oneself. We all know that anger and fear are impediments -- because how can a coward seek truth? He will go begging for truth; he will wish that someone should give it to him without his having to go into unknown lands.

The third is the astral body. This also has two dimensions. Primarily, the third body revolves around doubt and thinking. If these are transformed doubt becomes trust and thinking becomes vivek, awareness. If doubts are repressed you never attain to shraddha, trust, though we are advised to suppress doubts and to believe what we hear. He who represses his doubts never attains to trust, because doubt remains present within though repressed. It will creep within like a cancer and eat up your vitality. Beliefs are implanted for fear of skepticism. We will have to understand the quality of doubt, we will have to live it and go along with it. Then one day we will reach a point where we will begin to have doubt about doubt itself. The moment we begin to doubt doubt itself, trust begins.

We cannot reach to the clarity of discrimination without going through the process of thinking. There are people who do not think and people who encourage them not to think. They say, "Do not think; leave all thoughts." He who stops thinking lands himself in ignorance and blind faith. This is not clarity. The power of discrimination is gained only after passing through the most subtle processes of thinking. What is the meaning of vivek,

discrimination? Doubt is always present in thoughts. It is always indecisive. Therefore, those who think a great deal never come to a decision. It is only when they step out of the wheel of thoughts that they can decide. Decision comes from a state of clarity which is beyond thoughts.

Thoughts have no connection with decision. He who is always engrossed in thoughts never reaches a decision. That is why it invariably happens that those whose life is less dominated by thoughts are very resolute, whereas those who think a great deal lack determination. There is danger from both. Those who do not think go ahead and do whatever they are determined to do, for the simple reason that they have no thought process to create doubt within.

The dogmatists and the fanatics of the world are very active and energetic people; for them there is no question of doubting -- they never think! If they feel that heaven is attained by killing one thousand people, they will rest only after killing one thousand people and not before. They never stop to think what they are doing so there is never any indecision on their part. A man who thinks, on the contrary, will keep on thinking instead of making any decision.

If we close our doors for fear of thoughts we will be left with blind faith only. This is very dangerous and is a great obstacle in the path of the meditator. What is needed is an open-eyed discretion and thoughts that are clear, resolute, and which allow us to make decisions. This is the meaning of vivek: clarity, awareness. It means that the power of thinking is

complete. It means we have passed through thoughts in such detail that all the doubts are cleared. Now only pure decision is left in its essence.

The chakra pertaining to the third body is manipur. Doubt and trust are its two forms. When doubt is transformed trust is the result. But, remember, trust is not opposed or contrary to doubt. Trust is the purest and most ultimate development of it. It is the ultimate extreme of doubt, where even doubt becomes lost because here doubt begins to doubt even itself and in this way commits suicide. Then trust is born.

The fourth plane is the mental body or the psyche, and the fourth chakra, the anahat, is connected with the fourth body. The natural qualities of this plane are imagination and dreaming. This is what the mind is always doing: imagining and dreaming. It dreams in the night and in the daytime it daydreams. If imagination is fully developed, that is to say if it is developed to its fullest extent, in a complete way, it becomes determination, will. If dreaming develops fully it is transformed into vision -- psychic vision. If a man's ability to dream is fully developed he has only to close his eyes and he can see things. He can then see even through a wall. At first he only dreams of seeing beyond the wall; later he actually sees beyond it. Now he can only guess what you are thinking, but after the transformation he sees what you think. Vision means seeing and hearing things without the use of the usual sense organs. The limitations of time and space are no more for a person who develops vision.

In dreams you travel far. If you are in Bombay you reach Calcutta. In vision also you can travel distances, but there will be a difference: in dreams you imagine you have gone, whereas in vision you actually go. The fourth, psychic body can actually be present there. As we have no idea of the ultimate possibility of this fourth body, we have discarded the ancient concept of dreams in today's world. The ancient experience was that in dream one of the bodies of man comes out of him and goes on a journey.

There was a man, Swedenborg, whom people knew as a dreamer. He used to talk of heaven and hell and that they can only exist in dreams. But one afternoon, as he slept, he began to shout, "Help! Help! My house is on fire." People came running, but there was no fire there. They awoke him to assure him that it was only a dream and there was no danger of fire. He insisted, however, that his house was on fire. His house was three hundred miles away and it had caught fire at that time. On the second or third day news came of this disaster. His house was burnt to ashes, and it was actually burning when he cried out in his sleep. Now this is no longer a dream but a vision. The distance of three hundred miles was no longer there. This man witnessed what was happening three hundred miles away.

Now scientists also agree that there are great psychic possibilities of the fourth body. Now that man has set out in space, research in this direction has become all the more important. The fact remains that no matter

how reliable the instruments at man's disposal, these cannot be relied upon completely. If the radio communication in a spaceship ceases to function the astronauts lose contact with the world for all time. They will not be able to tell us where they are or what has happened to them. So today scientists are keen to develop telepathy and vision of the psychic body to overcome this risk. If the astronauts were able to communicate directly with the power of telepathy it would be a part of the development of the fourth body. Then space travel can be safe. A lot of work has been carried out in this direction.

Thirty years ago a man set out to explore the North Pole. He was equipped with all that was necessary for wireless communication. One more arrangement was also made which has not made known up until now. A psychic person whose fourth body faculties were functioning was also made to receive the transmission from the explorer. The most surprising thing was that when there was bad weather the wireless failed, but this psychic person received the news without any difficulty. When the diaries were compared later on it was found that eighty to ninety-five percent of the time the signals received by the psychic person were correct, whereas the news relayed by the radio was not available more than seventy-two percent of the time, because there were many breakdowns. Now Russia and America are both very eager, and a great deal of work is going on in the field of telepathy, clairvoyance, thought projection and thought reading. All these are the possibilities of the fourth body. To

dream is its natural quality; to see the truth, to see the real, is its ultimate possibility. Anahat is the chakra of this fourth body

The fifth chakra is the vishuddhi chakra. It is located in the throat. The fifth body is the spiritual body. The vishuddhi chakra is connected to the spiritual body. The first four bodies and their chakras were split into two. The duality ends with the fifth body.

As I said before, the difference between male and female lasts until the fourth body; after that it ends. If we observe very closely all duality belongs to the male and the female. Where the distance between male and female is no more, at that very point all duality ceases. The fifth body is nondual. It does not have two possibilities but only one.

This is why there is not much effort for the meditator to make: because here there is nothing contrary to develop; here one has only to enter. By the time we reach the fourth body we develop so much capability and strength that it is very easy to enter the fifth body. In that case how can we tell the difference between a person who has entered the fifth body and one who has not? The difference will be that he who has entered the fifth body is completely rid of all unconsciousness. He will not actually sleep at night. That is, he sleeps but his body alone sleeps; someone within is forever awake. If he turns in sleep he knows it; if he does not he knows it. If he has covered himself with a blanket he knows it; if he has not then also he knows it. His awareness does not slacken in sleep; he is awake all the twenty-four

hours. For the one who has not entered the fifth body, his state is just the opposite. In sleep he is asleep, and in the waking hours also one layer of him will be asleep.

People appear to be working. When you come home every evening the car turns left into your gate; you apply the brake when you reach the porch. Do not be under the illusion that you are doing all this consciously. It happens unconsciously by sheer force of habit. It is only in certain moments, moments of great danger, that we really come into alertness. When the danger is so much that it will not do to go about lacking awareness, we awaken. For instance, if a man puts a knife at your chest you jump into consciousness. The point of the knife for a moment takes you right up to the fifth body. With the exception of these few moments in our lives we live like somnambulists.

Neither has the wife seen the husband's face properly nor has the husband seen the wife's face. If the husband tries to visualize the wife's face he will not be able to do so. The lines of her face will start slipping away and it will be difficult to say whether it was the same face he has seen for the last thirty years. You have never seen, because there must be an awakened person within you to see.

One who is "awake" appears to be seeing but actually he is not -- because he is asleep within, dreaming, and everything is going on in this dream state. You get angry, then you say, "I do not know how I got angry; I did not want to." You say, "Forgive me! I did

not want to be rude, it was a slip of the tongue." You have used an obscenity and it is you who deny the intention of its use. The criminal always says, "I did not want to kill. It happened in spite of me." This proves that we are going about like an automaton. We say what we do not want to say; we do what we do not want to do.

In the evening we vow to be up at four in the morning. When it is four o'clock and the alarm goes off we turn over saying there is no need to be up so early. Then you get up at six and are filled with remorse for having overslept. Then you again swear to keep the same vow as yesterday. It is strange that a man decides on one thing in the evening and goes back on it in the morning! Then what he decides at four in the morning changes again before it is six, and what he decides at six changes long before it is evening, and in between he changes a thousand times. These decisions, these thoughts, come to us in our sleepy state. They are like dreams: they expand and burst like bubbles. There is no wakeful person behind them -- no one who is alert and conscious.

So sleep is the innate condition before the beginning of the spiritual plane. Man is a somnambulist before he enters the fifth body, and there the quality is wakefulness. Therefore, after the growth of the fourth body we can call the individual a buddha, an awakened one. Now such a man is awake. Buddha is not the name of Gautam Siddharth but a name given him after his attainment of the fifth plane. Gautama the Buddha means Gautam who has awakened. His

name remained Gautam, but that was the name of the sleeping person so gradually it dropped and only Buddha remained.

This difference comes with the attainment of the fifth body. Before we enter into it, whatever we do is an unconscious action which cannot be trusted. One moment a man vows to love and cherish his loved one the whole life and the next moment he is quite capable of strangling her. The alliance which he promised for a lifetime does not last long. This poor man is not to be blamed. What is the value of promises given in sleep? In a dream I may promise, "This is a lifelong relationship." What value is this promise? In the morning I will deny it because it was only a dream.

A sleeping man cannot be trusted. This world of ours is entirely a world of sleeping people; hence, so much confusion, so many conflicts, so many quarrels, so much chaos. It is all the making of sleeping men.

There is another important difference between a sleeping man and an awakened man which we should bear in mind. A sleeping man does not know who he is, so he is always striving to show others that he is this or he is that. This is his lifelong endeavor. He tries in a thousand ways to prove himself. Sometimes he climbs the ladder of politics and declares, "I am so and so." Sometimes he builds a house and displays his wealth, or he climbs a mountain and displays his strength. He tries in all ways to prove himself. And in all these efforts he is in fact unknowingly trying to find out for himself who he is. He knows not who he is.

Before crossing the fourth plane we cannot find the answer. The fifth body is called the spiritual body because there you get the answer to the quest for "Who am I?" The call of the 'I' stops once and for all on this plane; the claim to be someone special vanishes immediately. If you say to such a person, "You are so and so," he will laugh. All claims from his side will now stop, because now he knows. There is no longer any need to prove himself, because who he is is now a proven fact.

The conflicts and problems of the individual end on the fifth plane. But this plane has its own hazards. You have come to know yourself, and this knowing is so blissful and fulfilling that you may want to terminate your journey here. You may not feel like continuing on. The hazards that were up to now were all of pain and agony; now the hazards that begin are of bliss. The fifth plane is so blissful that you will not have the heart to leave it and proceed further. Therefore, the individual who enters this plane has to be very alert about clinging to bliss so that it does not hinder him from going further. Here bliss is sup-reme and at the peak of its glory; it is in its profoundest depths. A great transformation comes about within one who has known himself. But this is not all; there is further to go also.

It is a fact that distress and suffering do not obstruct our way as much as joy. Bliss is very obstructive. It was difficult enough to leave the crowd and confusion of the marketplace, but it is a thousand times more difficult to leave the soft music of the veena in the

temple. This is why many meditators stop at atma gyan, self-realization, and do not go up to brahma gyan, experience of the Brahman -- the cosmic reality. We shall have to be alert about this bliss. Our effort here should be not to get lost in this bliss. Bliss draws us towards itself; it drowns us; we get immersed in it completely. Do not become immersed in bliss. Know that this too is an experience. Happiness was an experience, misery was an experience; bliss too is an experience. Stand outside of it, be a witness. As long as there is experience there is an obstacle: the ultimate end has not been reached. At the ultimate state all experiences end. Joy and sorrow come to an end, so also does bliss. Our language, however, does not go beyond this point. This is why we have described God as sat-chit-ananda -- truth-consciousness-bliss. This is not the form of the supreme self, but this is the ultimate that words can express. Bliss is the ultimate expression of man. In fact, words cannot go beyond the fifth plane. But about the fifth plane we can say, "There is bliss there; there is perfect awakening; there is realization of the self there." All this can be described.

Therefore, there will be no mystery about those who stop at the fifth plane. Their talk will sound very scientific because the realm of mystery lies beyond this plane. Things are very clear up to the fifth plane. I believe that science will sooner or later absorb those religions that go up to the fifth body, because science will be able to reach up to the atman.

When a seeker sets out on this path his search is mainly for bliss and not truth. Frustrated by suffering and restlessness he sets out in search of bliss. So one who seeks bliss will definitely stop at the fifth plane; therefore, I must tell you to seek not bliss but truth. Then you will not remain long here.

Then a question arises: "There is ananda: this is well and good. I know myself: this too is well and good. But these are only the leaves and the flowers. Where are the roots? I know myself, I am blissful -- it is good, but from where do I arise? Where are my roots? From where have I come? Where are the depths of my existence? From which ocean has this wave that I am arisen?"

If your quest is for truth you will go ahead of the fifth body. From the very beginning, therefore, your quest should be for truth and not bliss; otherwise your journey up to the fifth plane will be easy but you will stop there. If the quest is for truth, there is no question of stopping there.

So the greatest obstacle on the fifth plane is the unequaled joy we experience -- and more so because we come from a world where there is nothing but pain, suffering, anxiety and tension. Then, when we reach this temple of bliss, there is an overwhelming desire to dance with ecstasy, to be drowned, to be lost in this bliss. This is not the place to be lost. That place will come, and then you will not have to lose yourself; you will simply be lost. There is a great difference between losing yourself and being lost. In other words, you will reach a place where even if you

wish you cannot save yourself. You will see yourself becoming lost; there is no remedy. Yet here also in the fifth body you can lose yourself. Your effort, your endeavor, still works here -- and even though the ego is intrinsically dead on the fifth plane, I-am-ness still persists. It is necessary, therefore, to understand the difference between ego and I-am-ness.

The ego, the feeling of 'I', will die, but the feeling of 'am' will not die. There are two things in "I am," the 'I' is the ego and the 'am' is asmita -- the feeling of being. So the 'I' will die on the fifth plane, but the being, the 'am', will remain: I-am-ness will remain. Standing on this plane, a meditator will declare, "There are infinite souls and each soul is different and apart from the other." On this plane the meditator will experience the existence of infinite souls, because he still has the feeling of am, the feeling of being which makes him feel apart from others. If the quest for truth grips the mind the obstacle of bliss can be crossed -- because incessant bliss becomes tedious. A single strain of a melody can become irksome.

Bertrand Russell once said jokingly, "I am not attracted to salvation, because I hear there is nothing but bliss there. Bliss alone would be very monotonous -- bliss and bliss and nothing else. If there is not a single trace of unhappiness -- no anxiety, no tension in it -- how long can one bear such bliss?"

To be lost in bliss is the hazard of the fifth plane. It is very difficult to overcome. Sometimes it takes many births to do so. The first four steps are not so hard to cross, but the fifth is very difficult. Many births may be

needed to be bored of bliss, to be bored of the self, to be bored of the atman.

So the quest up to the fifth body is to be rid of pain, hatred, violence and desires. After the fifth the search is in order to be rid of the self. So there are two things: the first is freedom from something; this is one thing and it is completed at the fifth plane. The second thing is freedom from the self, and so a completely new world starts from here.

The sixth is the brahma sharira, the cosmic body, and the sixth chakra is the agya chakra. Here there is no duality. The experience of bliss becomes intense on the fifth plane and the experience of existence, of being, on the sixth. Asmita will now be lost -- I am. The I in this is lost at the fifth plane and the am will go as soon as you transcend the fifth. The is-ness will be felt; tathata, suchness will be felt. Nowhere will there be the feeling of I or of am; only that which is remains. So here will be the perception of reality, of being -- the perception of consciousness. But here the consciousness is free of me; it is no longer my consciousness. It is only consciousness -- no longer my existence, but only existence.

Some meditators stop after reaching the Brahma sharira, the cosmic body, because the state of "I am the Brahman" has come -- of "Aham Brahmasmi," when I am not and only the Brahman is. Now what more is there to seek? What is to be sought? Nothing remains to be sought. Now everything is attained. The Brahman means the total. One who stands at this point says, "The Brahman is the ultimate truth, the

Brahman is the cosmic reality. There is nothing beyond."

It is possible to stop here, and seekers do stop at this stage for millions of births, because there seems to be nothing ahead. So the Brahma gyani, the one who has attained realization of the Brahman, will get stuck here; he will go no further. This is so difficult to cross because there is nothing to cross to. Everything has been covered. Does not one need a space to cross into? If I want to go outside of this room there must be some place else to go. But the room has now become so enormous, so beginningless and endless, so infinite, so boundless, that there is nowhere to go. So where will we go to search? Nothing remains to be found; everything has been covered. So the journey may halt at this stage for infinite births.

So the Brahman is the ultimate obstacle -- the last barrier in the ultimate quest of the seeker. Now only the being remains, but nonbeing has yet to be realized. The being, the is-ness, is known, but the nonbeing has yet to be realized -- that which is not still remains to be known. Therefore, the seventh plane is the nirvana kaya, nirvanic body, and its chakra is the sahasrar. Nothing can be said in connection with this chakra. We can only continue talking at the most up to the sixth -- and that too with great difficulty. Most of it will turn out to be wrong.

Until the fifth body the search progresses within a very scientific method; everything can be explained. On the sixth plane the horizon begins to fade; everything seems meaningless. Hints can still be

given but ultimately the pointing finger breaks and the hints too are no more because one's own being is eliminated. So the Brahman, the absolute being, is known from the sixth body and the sixth chakra.

Therefore, those who seek the Brahman will meditate on the agya chakra which is between the eyes. This chakra is connected to the cosmic body. Those who work completely on this chakra will begin to call the vast infinite expanse that they witness the third eye. This is the third eye from where they can now view the cosmic, the infinite.

One more journey yet remains -- the journey to nonbeing, nonexistence. Existence is only half the story: there is also nonexistence. Light is, but on the other side there is darkness. Life is one part, but there is also death. Therefore, it is necessary also to know the remaining nonexistence, the void, because the ultimate truth can only be known when both are known -- existence and nonexistence. Being is known in its entirety and nonbeing is known in its entirety: then the knowing is complete. Existence is known in entirety and nonexistence is known in its entirety: then we know the whole; otherwise our experience is incomplete. There is an imperfection in brahma gyan, which is that it has not been able to know the nonbeing. Therefore, the brahma gyani denies that there is such a thing as nonexistence and calls it an illusion. He says that it does not exist. He says that to be is the truth and not to be is a falsity. There simply is no such thing, so the question of knowing it does not arise.

Nirvana kaya means the shunya kaya, the void from where we jump from the being into the nonbeing. In the cosmic body something yet remains unknown. That too has to be known -- what it is not to be, what it is to be completely erased. Therefore, the seventh plane in a sense is an ultimate death. Nirvana, as I told you previously, means the extinction of the flame. That which was I is extinct; that which was am is extinct. But now we have again come into being by being one with the all. Now we are the Brahman, and this too will have to be left. He who is ready to take the last jump knows the existence and also the nonexistence.

So these are the seven bodies and the seven chakras, and within them lie all the means as well as the barriers. There are no barriers outside. Therefore, there is not much reason to inquire outside. If you have gone to ask someone or to understand from someone, then do not beg. To understand is one thing, to beg is another. Your search should always continue. Whatever you have heard and understood should also be made your search. Do not make it your belief or else it will be begging.

You asked me something; I gave you an answer. If you have come for alms you will put this in your bag and store it away as your treasure. Then you are not a meditator but a beggar. No, what I told you should become your quest. It should accelerate your search; it should stimulate and motivate your curiosity. It should put you into greater difficulty, make you more restless and raise new questions in you, new

dimensions, so that you will set out on a new path of discovery. Then you have not taken alms from me, then you have understood what I said. And if this helps you to understand yourself, then this is not begging.

So go forth to know and understand; go forth to search. You are not the only one seeking; many others are also. Many have searched, many have attained. Try to know, to grasp, what has happened to such people and also what has not happened; try and understand all this. But while understanding this, do not stop trying to understand your own self. Do not think that understanding others has become your realization. Do not put faith in their experiences; do not believe them blindly. Rather, turn everything into questioning. Turn them into questions and not answers; then your journey will continue. Then it will not be begging: it will be your quest.

It is your search that will take you to the last. As you penetrate within yourself you will find the two sides of each chakra. As I told you, one is given to you by nature and one you have to discover. Anger is given to you; forgiveness you have to find. Sex is given to you; brahmacharya you have to develop. Dreams you have; vision has to evolve.

Your search for the opposite will continue up to the fourth chakra. From the fifth will start your search for the indivisible, for the non-dual. Try to continue your search for that which is different from what has come to you in the fifth body. When you attain bliss try to find out what there is beyond bliss. On the sixth plane

you attain the Brahman, but keep inquiring, "What is there beyond the Brahman?" Then one day you will step into the seventh body, where being and nonbeing, light and darkness, life and death, occur together. That is the attainment of the ultimate... and there are no means of communicating this state.

This is why our scriptures end with the fifth body, or at the most they go up to the sixth body. Those with a completely scientific turn of mind do not talk about what is after the fifth body. The cosmic reality, which is boundless and unlimited, begins from there, but mystics like the Sufis talk of the planes beyond the fifth. It is very difficult to talk of these planes because one has to contradict oneself again and again. If you go through the text of all that one Sufi has said you will say this person is mad. Sometimes he says one thing and sometimes something else. He says, "God is" and he also says, "God is not." He says, "I have seen him" and in the same breath he says, "How can you see him? He is not an object that the eyes can see!" These mystics raise such questions that you will wonder if they are asking others or asking themselves.

Mysticism starts with the sixth plane. Therefore, where there is no mysticism in a religion, know that it has finished on the fifth body. But mysticism also is not the final stage. The ultimate is the void -- nothingness. The religion that ends with mysticism ends with the sixth body. The void is the ultimate, nihilism is the ultimate, because after it there is nothing more to be said.

So the search for adwaita, the nondual, starts with the fifth body. All search for the opposites ends with the fourth body. All barriers are within us and they are useful, because these very obstacles when transformed become your means to go ahead.

A rock is lying on the road. As long as you do not understand it will remain an obstacle for you. The day you understand it will become a ladder for you. The rock is lying on the road: as long as you did not understand you shouted, "The rock is in my way. How can I go ahead?" When you have understood you will climb over the rock and go ahead, thanking the rock with the words, "You have blessed me very much, because after climbing over you I have found myself on a higher plane. Now I am proceeding along on a higher level. You were a means and I took you to be a barrier," you will say. The road is blocked by this boulder. What will happen? Cross over it and know. In this way, overcome anger; cross over it and reach forgiveness which is on a different level. Cross over sex and attain brahmacharya which is an entirely different plane. Then you will thank sex and anger for being the stepping stones.

Every rock on the path can be a barrier as well as a medium. It depends entirely on what you do with it. One thing is certain: Do not fight with the rock, because then you will only break your head and the rock will not be helpful. If you fight with the rock, the rock will bar your way, because wherever we fight we stop. We have to stop near the person or thing we fight with; we cannot possibly fight from a distance.

That is why if someone fights sex he has to be involved with sex just as much as another who indulges in it. In fact, many times he is closer to sex, because the one who indulges in it can get out of it someday, can transcend it. But the one who fights cannot get out of it; he keeps going around and around.

If you fight anger you will become angry yourself. Your whole personality will be filled with anger and each fiber of your body will vibrate with it. You will emanate anger all around you. The stories we read of sages and ascetics like Durwasa being very angry happen because they fought with anger; thus, they could think of nothing but cursing. The personality of such a person turns into fire. These are people who have fought with rocks and are now in difficulty. They have become what they struggled against.

You will read of other rishis that celestial maidens descended from heaven and corrupted them in a moment. Strange! This is only possible if a man has fought with sex; not otherwise. He has fought and fought and thus weakened himself. Then sex is secure in its own place; it is just waiting for him to break down. This sex can now burst forth from anywhere. There is little possibility of an apsara actually coming down from heaven -- are such maidens on contract to harass rishis and munis? When sex is suppressed with a heavy hand, an ordinary woman becomes a celestial being. The mind projects dreams at night and thoughts in the day and it becomes completely filled with these thoughts. Then

a thing which is not at all fascinating becomes bewitching.

So the seeker has to beware of the tendency to fight. He should try his utmost to understand, and by trying to understand is meant understanding that which is given to him by nature. Through that which has been given to you, you will attain that which is yet to be attained. This is the starting point. If you run away from that which is the very beginning it is impossible to reach the goal. If you run away from sex in fright how will you ever reach brahmacharya? Sex was the opening given by nature and brahmacharya is the quest that has to be undertaken through this very opening. If you see in this perspective there is no need to beg from anywhere; understanding is what is required. All of existence is there for the purpose of understanding. Learn from anybody, hear everyone, and, finally, understand your own self within.

Question 2

YOU HAVE ENLIGHTENED US ABOUT THE SEVEN BODIES. COULD YOU TELL US THE NAMES OF SOME INDIVIDUALS -- ANCIENT OR MODERN -- WHO HAVE ATTAINED THE NIRVANA BODY, THE COSMIC BODY AND THE SPIRITUAL BODY?

Do not bother about this. It serves no purpose; it is meaningless. Even if I tell you, you have no means to verify it. As much as possible, avoid comparing and evaluating individuals because it serves no purpose; it has no meaning. Drop such concerns.

Question 3

DO THOSE WHO REACH THE FIFTH AND FOLLOWING BODIES AGAIN ASSUME PHYSICAL FORMS AFTER DEATH?

Yes, it is true. One who attains the fifth or the sixth body before death is reborn in the highest celestial realm, and there he lives on the plane of the devas. He can stay in this realm as long as he likes, but to attain nirvana he has to come back to the human form. After attaining the fifth there is no birth in the physical body, but there are other bodies. In fact, what we call devas or gods signifies the kind of body that is obtained. This type of body is obtained after reaching the fifth body. After the sixth body, even these will not be there. Then we shall obtain the form of what we call ishwar, the supreme being.

But all these are still bodies. What type is a secondary matter. After the seventh there are no bodies. From the fifth onwards the bodies become more and more subtle until they reach the bodiless state after the seventh.

Question 4

IN A PREVIOUS TALK, YOU SAID YOU PREFER SHAKTIPAT TO BE AS CLOSE TO GRACE AS POSSIBLE -- THAT IT IS BETTER IF IT IS SO. DOES THIS MEAN THAT THERE IS A POSSIBILITY OF GRADUAL PROGRESS AND DEVELOPMENT IN THE PROCESS OF SHAKTIPAT? IN OTHER WORDS, IS THERE A LIKELIHOOD OF QUALITATIVE PROGRESS IN SHAKTIPAT?

There is every likelihood. Many things are possible. In reality, the difference between shaktipat and grace is

great. Fundamentally, only grace is useful and without a medium it is at its purest, because there will be no one in between to make it impure. It is just like when I see you directly with my own eyes: your image will be the clearest. Then I put on a pair of spectacles: vision will not be that pure, because now a medium has come in between. Now there could be many varieties of mediums -- pure, impure. A pair of spectacles could be colored, another transparent, and the quality of the lens itself will vary.

So when we obtain grace from a medium there are bound to be impurities and they will be of the medium. Therefore, the purest grace is that which is received directly when there is no medium. Now, for instance, if we could see without the eyes it would mean purer vision, because even the eyes are a medium and are bound to cause some hindrance. Someone may have jaundice, someone may have weak eyesight, someone may have some other eye trouble -- so these are the difficulties. One whose eyesight is weak will find the medium of a particular pair of glasses very helpful. It may perhaps give him a clearer vision than his unaided eyesight, and so the spectacles will have become one more medium. There are now two mediums, but the second medium compensates for the weakness of the first.

In exactly the same manner the grace that reaches a person through another gathers impurities along the way. Now if these impurities are such that they have a reverse effect upon the impurities within the seeker, these both will compensate each other. Then what will

happen will be nearest to grace. But this will have to be decided separately in each case.

Therefore, my preference is for direct grace. Do not bother about a medium. If at some time it is necessary in the course of life the glimpse can come through a medium also, but the seeker should not worry or be anxious about this. Do not go begging, because as I said, then the giver is bound to turn up. Then the more dense the medium the more adulterated will be the effect. The giver should be such that he is not conscious of giving; then shaktipat can be pure. Even then it is not grace. You will still need to receive grace directly without a medium. There should be no one between you and God; there should be no one between the divine and you. And this should always be in your mind. This should be your longing and this should be your search. Many happenings will take place on the way, but you are not to stop anywhere; that is all that is required of you. And you will feel the difference. There are bound to be qualitative as well as quantitative differences, and the reasons will be many.

Shaktipat can take place through a medium who has attained the fifth body, but it will not be as pure as that which would come through a person of the sixth body, because his asmita, his am-ness is still intact. The I is dead, but the am still remains. Now this am will still feel self-pleasure. In a person of the sixth body the am also has disappeared; there is only the Brahman. Then the shaktipat will be purer. Yet some illusion remains, because the state of nonbeing has not yet

been reached even though the state of being has been. This being is also a very subtle veil -- very fragile, very transparent; all the same, it is there.

So shaktipat through a person of the sixth body will be better than that which comes through a person of the fifth body, and it will be very near to direct grace. However close it may be, the slightest distance is, after all, a distance. And the more priceless a thing, the more even the slightest distance becomes a great distance. So invaluable is the realm of grace that even the most subtle veil of being proves to be a barrier.

Now the shaktipat obtained from a person who has attained the seventh plane would be the purest -- but still it will not be grace. The purest form of shaktipat descends through the seventh body -- the purest. Here shaktipat will reach its ultimate state, because there is no veil as far as the medium is concerned: he is one with the void. But as far as you are concerned, there are barriers. You will consider him as a human being all your life; your veil will cause the ultimate barrier. He is one with the void; he is without any barriers -- but you will look upon him as an individual.

Now suppose I reach the seventh plane: I would know that I have attained the void, but what about you? You will look upon me as a person, and this notion of an individual will become the final veil. You can only get rid of this conception when the happening occurs through the formless. In other words, then you cannot point out from where and how the happening took place. When you will be unable to find the source this

notion will drop. The happening must be sourceless. If sunrays are coming you will think that the sun is a person. But when a ray comes from nowhere, when the rain falls without any cloud, then the final veil that is formed by personification falls.

As you continue on the distances will become more and more subtle, and the final happening of grace will take place when there is no one in between. Your very thought that there is someone in between is barrier enough. As long as there are two, there is a lot of obstruction: you are there and the other is there. Even when the other is no more, you are, and because you are the other's presence is also felt. The grace which descends without any source, without any origin anywhere, will be the best. The individual in you will flow away in this grace that comes from the void. If another person is present he serves the purpose of saving your individuality despite the fact that he is working for you.

If you go to the seashore you experience greater peace, if you go to the forest you experience greater peace, because the other is not present there and so your I remains firm and strong. If two men sit in a room, there are waves and counter waves of tension there even though these two may not be fighting or quarreling or even talking. So even when they are silent the I of each is constantly working. Aggression and defense are there in full swing. These things can go on silently also and there is no need for a direct encounter. The mere presence of two people and a room is filled with tension.

If you were to gain full knowledge of all the currents that come out from you, you would see clearly that a room containing two persons has been divided into two and each individual has become a center. The energy vibrations from both stand facing each other like armies on a battlefield. The presence of the other strengthens your I. When the other leaves, the room will become a different place altogether. You relax. The I that was on edge will let itself go. It now leans against the cushion and rests, it now breathes freely because the other is not there. Hence, the significance of solitude is to relax your ego and to help it to let go. It is for this reason that you are more at ease near a tree than in the company of another person.

This is why, in countries where tensions between man and man are becoming deeper, people tend to live with pets. It is easier to live with animals than with men, because they have no I. Tie a collar to a dog, and he goes about happily. We cannot tie a collar to a man in this way, though we try very hard. The wife ties the husband, the husband the wife, and they both go about happily -- but these collars are subtle and cannot be seen openly. Yet each tries to shake off the collar and be free -- but the dog walks happily along wagging his tail. So the pleasure the dog gives no other man can give, because another man at once brings your ego to your attention, and then the trouble starts.

Gradually man tries to break his relationship with others and establish relationships with objects

because they are easier to handle. So the bulk of objects is increasing day by day. There are more articles in the house than people. People bring disorder and confusion; objects give no bother. The chair remains where I place it. If I sit on it, it creates no trouble. The presence of trees, rivers, mountains, is not troublesome; therefore, we feel at peace near them. The reason is only this: the I is not standing in full strength before us; therefore, we too feel relaxed. When the other is not there, where is the need for the I? Then the I too is not. But the slightest inkling of the other, and the I jumps to attention. It is worried about its security, about its lack of information as to what the next moment may bring; hence, it has to be ready all the time.

The ego always remains alert until the very last moment. Even if you meet a person of the seventh plane, the ego is alert. Sometimes it becomes excessively alert before such a person. You are not so much afraid of the ordinary man, because even if he hurts you the injury is not very deep. But a man who has reached the fifth body or beyond can inflict deep surgery that reaches up to the same body of yours that he has reached. Thus, your fear becomes more, because "God knows what he might do." You begin to feel something unknown as if unfamiliar forces are watching at you through him, so you become wary. You see an abyss all around him. You become alert and on guard. You begin to feel the experience of the deep valley, and you are caught by

the fear that if you go within him you will fall into this abyss.

That is why when men like Jesus, Krishna and Socrates are born we kill them: their very presence causes great confusion among us. To go near them is to go willfully near danger. Then when they die we worship them because now there is no fear. Now we can cast their image into gold and stand with folded hands before them calling them our beloved master. But in their lifetime we treat them differently. Then we are very much afraid of them and this fear is of that which is unknown to us: you do not know for certain what is the matter. The deeper a man goes within himself, the more he becomes like an abyss to us. Then it is just like when someone is afraid to look down into a valley because it makes his head reel. Similarly, to look into the eyes of such a person will also create fear: our heads are sure to reel.

There is a beautiful story about Moses. After Hazrat Moses had the vision of God he never kept his face uncovered. All his life he went about with a veil drawn over his face, because to look at his face became dangerous. Whosoever did so escaped. There was an infinite abyss in his eyes. So Moses moved about with his face covered because people were frightened of his eyes. His eyes seemed to draw them like a magnet towards that unknown abyss within. They became struck with fear because they did not know where his eyes would take them and what would happen to them.

The man who has reached the seventh and the last plane also exists so far as you are concerned, but you will try to protect yourself from him and a barrier will remain in between. Therefore, shaktipat in this case also cannot be pure. It can be pure if you give up the thought of such a one being a person -- but this can only happen when your I is lost. When you reach the stage where you are completely unaware of the ego you will be able to obtain shaktipat from anywhere, because then there is no question of its coming from anybody; it will have become sourceless, it will have become grace.

The greater the crowd, the harder and more condensed is your ego. Therefore, it has long been a practice to get out of the crowd and try to drop the ego in solitude. But man is strange: if he stays under a tree for long he will begin to talk to it and address it as 'you'. If he stays near the ocean he will do the same. The 'I' in us will go to any length to keep itself alive. It will create the other no matter where you go, and it will establish sentimental relationship even with inanimate objects and will begin to look upon them as individuals.

When a person approaches the last stage he makes God the other so that he can save his 'I'. Therefore, the devotee always says, "How can we be one with God? He is he and we are we. We are at his feet, and he is God." The devotee is saying nothing but this, that if you want to be one with him you will have to lose your ego. So he keeps God at a distance and he begins to rationalize. He says, "How can we be one

with him? He is great, he is absolute. We are wretched outcastes so how can we be one with him?" The devotee is saving the 'thou' in order to save his 'I'. Therefore, the bhakta, the devotee, never rises above the fourth plane. He does not even go up to the fifth plane: he gets stuck at the fourth. Instead of imagination, on the fourth plane visions come to him. He discovers all the best possibilities of the fourth body. So many happenings take place in a devotee's life that are miraculous, but the bhakta remains on the fourth plane all the same.

The atma sadhak -- one who is searching for the self -- the hatha yogi -- the yogi who goes through austerities -- and many others who undergo similar practices, reach the fifth plane at the most. Such a sadhak's intrinsic desire is to attain bliss, to attain liberation and freedom from suffering. Behind all of these desires stands the 'I': he says, "I want liberation" -- not liberation from the I, but liberation of the I. He says, "I want to be free, I want beatitude." His I stands condensed, so he only reaches to the fifth plane.

The raja yogi reaches up to the sixth plane. He says, "What is there in the 'I'? I am nothing; he alone is -- not I, but he, the Brahman, is everything." He is ready to lose the ego but he is not prepared to lose his being. He says, "I shall remain as part of the Brahman; I am one with him. I am the Brahman. I shall let myself go, but my inner being within me will remain merged in him." Such a seeker can go up to the sixth body.

A meditator like Buddha reaches the seventh plane because he is ready to give up all -- even the Brahman. He is ready to lose himself and lose everything. He says, "Let what is remain. On my part I do not desire anything to remain: I am ready to lose my all." He who is prepared to lose everything is entitled to gain all.

The nirvanic body is attained only when we are prepared to be nothing. Then there is a readiness to know even death. For knowing life many are ready. Therefore, he who wants to know life will stop at the sixth plane. But he who is ready to investigate death also will be able to know the seventh plane.

Question 5

WHY HAS THE MEDITATOR WHO HAS GAINED THE CAPACITY FOR VISION AND SUBTLE SIGHT ON THE FOURTH PLANE -- AND MANY HAVE ATTAINED THIS STAGE -- NOT BEEN ABLE TO REVEAL THE KNOWLEDGE OF THE MOON, THE SUN, THE EARTH AND THEIR MOVEMENTS, AS THE SCIENTISTS HAVE DONE?

Three or four things have to be understood in connection with this. The first thing is that many of these facts have been revealed by persons such as these, of the fourth plane. For instance, there is very little difference between the age of the earth as shown by these men and as shown by the scientists, and as yet it cannot be said that science is correct. Scientists do not themselves claim to be absolutely correct.

Secondly, there is even less difference in the information given by each of these two categories

about the shape and measurement of the earth. Besides, even in connection with this matter it is not necessarily the case that those who have reached the fourth plane are wrong in their estimate. The shape of the earth is forever changing. The distance between the earth and the sun is not the same as it was in ancient times, and the same is the situation between the moon and the earth. Africa is not where it used to be; once upon a time it was joined with India. Thousands of changes have occurred and are still occurring, and many changes take place constantly. Keeping in mind these constant changes you will be surprised to know that people of the fourth plane have long ago revealed many of the discoveries that science is making today.

It should also be understood that there is a fundamental difference between the language of expression of the man of the fourth plane and the scientist. This is a very great difficulty. The man of the fourth plane has no mathematical language. He has the language of vision, images and symbols. He has the language of signs. As there is no language in dreams, in vision too there is no language. If we understand thoroughly we will know that if we were to dream at night what we did throughout the day we would have to choose the medium of symbols and signs, because there is no language there. If I am an ambitious person who wants to be above everybody else, I will dream I am a bird flying high in the skies over and above other birds. In dreams I will not be able to express verbally that I am ambitious, so the

whole language changes in dreams. In the same manner, the language of vision is not of words but of pictures.

Dream interpretation began to develop after Freud, Jung and Adler. Now we can find out the meaning of a dream. In the same manner, whatever persons of the fourth plane have said still awaits interpretation. As yet we have not even been able to explain the phenomenon of dreams thoroughly; explanation of psychic visions is an altogether different matter. We must know the meaning of what has been seen in visions and of what people of the fourth plane are saying.

For example, when Darwin said that man has evolved from the animal he spoke in a scientific language. But if we were to read the story of the Hindu incarnations we would find that this is nothing but the same story told thousands of years ago in symbolic form. The first incarnation was not a man, he was a fish. Darwin also says that man's first form was that of a fish. Now, when we say that the first incarnation was matsya avatar -- a fish, this is symbolic. This is not the language of science: an incarnation and a fish! We denied this statement. But when Darwin said that the first element of life came in the form of the fish and then other forms followed, we readily agreed because it seemed reasonable to us. Darwin's method and search is scientific.

Now those who saw visions saw the divine first taking birth as a fish. The visionary speaks the language of parables. Then the second incarnation is a tortoise.

This creature belongs both to the land and water. Obviously, the transition of life from water to land could not be sudden. There had to be an intermediary state. So whatever creature evolved must have belonged both to land and water. Then gradually the descendants of the tortoise began to live on land, and then there must have been a marked separation from life in the water.

If you read through this story of the Hindu incarnations you will be surprised to note that we had discovered long ago what Darwin discovered thousands of years later, and in the right chronological order. Then, before the final metamorphosis, there is the half-man, half-animal avatar -- narsinh avatar. After all, animals did not become human at one stroke; they too must have had to pass through the intermediate phase where there were half men and half animals. It is impossible that an animal gave birth to a human being. There is a missing link between animal and man which could be narsinh -- half man and half animal.

If we understand all these stories we will know that what Darwin said in scientific terms people of the fourth plane said long ago in the language of the Puranas. But up to now these Hindu mythological scriptures have not been properly explained. The reason for this is that the Puranas have fallen into the hands of ignorant, illiterate people. They are not in the hands of scientists.

Another difficulty is that we have lost the key to decipher the code of the Puranas. We do not have the

deciphering code; hence, the difficulty. Now science says that man can exist on earth at the most for another four thousand years. The forecast in many Puranas is that this world cannot last for more than five thousand years. Science speaks a different language. It says the sun will cool down, its rays will diminish, its heat will diffuse, and in four thousand years it will get cold. Then life on earth will cease together with it.

The Puranas speak a different language. And if the Puranas give a time of five thousand years and not four thousand as the scientists say, it should be kept in mind that it is yet not decided whether science is absolutely correct. It can be five thousand -- and I believe that it will be, because there can be a mistake in the calculation of science but there is never a mistake in vision. Science, therefore, improves upon itself day by day. It says one thing today and another tomorrow and yet another the day after. It has to change every day. Newton says one thing, Einstein says something else.

Every five years science changes its theories because it comes upon better solutions. It cannot be decided whether the ultimate in science will be different from the visions of the fourth plane. And if these do not coincide with each other it is not necessary to make hasty decisions on the grounds of what we know now through science and through what is told by the visionaries. Life is so profound that only an unscientific mind makes a hasty decision. If we examine the discoveries of science over the last

hundred years we will find that all discoveries that are a hundred years old read like Puranic tales: no one is ready to be-lieve them any more because other and better things are discovered in the course of time.

The code that revealed the truth in the Puranas is lost. Now, for example, if there is a third world war, the first outcome of it will be that all of the educated, civilized class of people will be destroyed. It is strange that only the uneducated, uncultured people will remain. Some primitive tribes in India in the faraway mountains and jungles will go unscathed. No one will be spared in Bombay or New York. Whenever there is a world war it is always the best communities that are destroyed, because it is they who are attacked. Some aboriginal in Bastar, India, might survive. He might tell his children of the planes in the skies though he will not be able to explain them. He had seen them flying and that is a truth, but he cannot explain the how and why of it as he does not have the code. The code was with the people of Bombay, but now they are dead.

For a generation or two the children might believe in their elders, but later on they will ask in doubt, "You have seen them?" And the elders will reply, "So we have heard, so our fathers said -- and they in turn were told by their fathers -- that planes flew in the skies. Then came the big war and everything was destroyed." By and by the children will question, "Where are the planes? Show us some indication, some sign." After two thousand years the children will say, "This is all the imagination of our forefathers. No one ever flew in the skies."

Such events have taken place. In this country the knowledge that was obtained by the psychic mind was destroyed in the battle of the Mahabarata. It is now only a story. Now we are suspicious of whether Rama could have flown in a plane from Sri Lanka. It is all a matter of doubt because when not even a bicycle remains from that age, then the airplane seems to be an impossibility. And there is no mention of it in any book. In fact, the entire knowledge that existed before the Mahabharata was destroyed in this war. That which could be retained in the memory was all that could be saved. Therefore, the names of the ancient branches of knowledge were smriti -- traditionally remembered and written down later; and shruti -- traditionally heard and then written down. These are collections of knowledge which were remembered and which were told; they are not an account of proven and tested facts. Someone told someone, then he told someone else, and all these things we have gathered and kept in the form of these scriptures. But now we cannot claim to prove anything from them.

Remember also that the intelligentsia of the world consists of a very small number of people. If an Einstein dies it will be difficult to find another to explain the theory of relativity. He himself said that there were not more than ten to twelve people who understood this theory. If these twelve died we would have books on relativity but not a single man who understands it. Similarly, the Mahabharata destroyed all the proficient people of those times. Then what

remained became just stories. Now, however, investigations are going on for their verification, but we in India are unfortunate because we ourselves are doing nothing in this direction.

Recently, a place has been discovered that is about four to five thousand years old and which seems to have been an airport. There is no other possible reason for such a place. Such constructions have been found which could not have been possible without machines. Really, the stones that were lifted up the pyramids are as yet beyond the capacity of our largest cranes. These stones have been placed there -- that much is clear -- and they have been lifted by men. Either these people had elaborate machinery at their disposal or they made use of the fourth body.

For example, I shall tell you an experiment which you may try. Let one man lie down on the ground. Now four others should gather around him. Two should place their fingers on his knees one on each side, and the other two similarly under his shoulders. Let them put only one finger each. Then each should make a firm resolve to lift him only with his finger. They should breathe hard for five minutes, then hold the breath and lift the man. They can succeed in lifting this man with their fingers only. So the boulders of the pyramids were either lifted by giant cranes or by some psychic force. The ancient Egyptians might have utilized some such method; there is no other way. The rocks are there and they have been placed there: this cannot be denied.

Another thing to note is that psychic force has infinite dimensions. It is not absolutely necessary that a person who has attained the fourth plane should know about the moon. It is possible he is not interested to know; he may not consider it worth knowing. Such persons were interested in knowing other things -- things which were more valuable according to them -- and they have completed their search in these directions. For instance, they were eager to know if spirits were an actuality or not -- and they have known. Now science has discovered that spirits are there. Those who had reached the fourth body were eager to know where people go after death and how.

Those who reached the fourth plane had hardly any interest in the material world. They did not care about the diameter of the earth. To expect them to be interested in such matters is like children telling a grownup, "We do not consider you wise because you cannot tell us how a doll is made. The boy next door knows all about it. He is all-knowing." They are right in their own way, because they are interested in knowing what is inside the doll, whereas the elders cannot be.

The inquiry of a man of the fourth plane changes dimensions. He wants to know other things. He wants to know about the journey of the soul after death: where a man goes when he dies, what paths he travels, what the principles of the journey are, how he is born again, and whether his birth and birthplace could be foretold. This man is not interested in man going to the moon: that is irrelevant for him. He is

eager to find ways for man's enlightenment, because that alone is meaningful for him. Such a man was always anxious to know how the atman entered the womb when a child was conceived, whether an atman could be helped to choose the right womb, and how long it takes for an atman to enter the embryo.

There is a Tibetan book called The Tibetan Book of the Dead. Everyone in Tibet who attained the fourth body has worked on one project: how a person can best be assisted after death. Suppose you are dead: I love you, but I cannot help you after death. But in Tibet there is a full arrangement to guide and assist a man and to encourage him to take a special birth and enter a special womb. Science will still take time to discover this, but it will discover it, there is no difficulty. And the Tibetans have found ways and means to test the validity of these happenings also.

In Tibet, when the Dalai Lama dies he tells beforehand where he will take birth next and how the others should recognize him. He leaves symbols behind for his recognition. Then after he dies the search starts all over the country. The child that tells the secret of the symbol is taken to be the incarnation of the dead lama, because he alone knows the secret. The present Dalai Lama was discovered in this manner. The Dalai Lama preceding him had left a symbol. A special saying was proclaimed in every village, and the child who could explain it was understood to be the one in whom the former lama's soul had taken entry. The search took long, but finally the child was discovered who could explain the code.

It was a very secret formula, and only the authentic Dalai Lama could know its meaning.

So the curiosity of a man of the fourth plane is entirely different. Infinite is the universe and infinite are its mysteries and secrets. Do not think that we have discovered all that is to be discovered by present-day scientific research. A thousand new sciences will come to light because there are thousands of different directions and dimensions. And when new sciences develop people will call us nonscientific people, because we will not have known what they will know. But we should not call the ancient people nonscientific; it is only that their curiosity was of a different nature. The possible dimensions for inquiry are so diverse and so many.

We can very well ask that as we have found cures to many illnesses, why did these people of the fourth plane not find them? You will be shocked to know the number of herbal remedies prescribed in the Ayurvedic and Yunanic branches of medicine. How could these people, without the aid of research in laboratories, discover the proper cures for every illness? There is every possibility that this was brought about by the use of the fourth body.

There is a well known story about Vaidya Lukman which tells that he would go up to each plant and ask what were its uses. Now, this story has become meaningless in the world of today. It seems to be a failure of logic to expect plants to talk. It is also a fact that until the last fifty years plants were not supposed to have life. But now science admits there is life in

plants. Thirty years ago we did not believe that plants also breathe; now we admit that they do. Fifteen years ago we did not believe that plants could feel, but in the last fifteen years we have had to admit that they do. When you approach a plant in anger its psychic state changes, and when you approach it in love then again it changes. So it will not be out of place if we discover in the next fifty years that we can talk to plants also -- but this will be a gradual development.

However, Lukman proved it long ago. But this mode of conversation could not have been the same as ours. To become one with plants is a quality of the fourth body. Then they can be questioned. I believe this story, because there is no mention of any laboratory huge enough in those days where Lukman could have carried out his research on the millions of varieties of herbs he brought into use. It is improbable, because each herb would require a lifetime to reveal its secret if done scientifically, whereas this man talked of unlimited herbs. Now science admits the efficiency of many of these herbal cures in illness and they are still used. All of the research of the past is the research of the men of the fourth plane.

Now we treat thousands of illnesses, which is very unscientific. The man of the fourth plane will say, "There are no illnesses at all. Why are you treating them?" Now science understands this and allopathy is using new methods of treatment. In some hospitals in America they are working on new methods. Suppose

there are ten patients suffering from the same ailment. Five are given water injections and the other five are given the regular medicinal treatment. Then the findings show that the patients of each group respond to their treatment equally. This proves that those treated with water were not really ill but had an illusion of illness. If these people were given the regular treatment for this illness it would have poisoned their systems and brought about contrary results. They required no treatment.

Many illnesses are born out of unnecessary treatment and then they are difficult to cure. If you have no real illness -- only a phantom illness -- the medicine for that illness will have to act in some way even though the necessary conditions of the illness are not within you. It will create poisons within for which you will have to undergo new treatments. The phantom illness will go on giving way to some actual malady. According to science, ninety percent of illnesses are psycho-somatic. Fifty years ago modern science refused to believe this, but now allopathy admits it as fifty percent. I say they will have to admit to forty percent more, because that is the reality.

There is now no one to define what the man on the fourth plane knew; no one has tried to interpret him. There is no man who can put his knowledge in the right perspective in today's scientific terms; this is the only difficulty. Once this can be done there will be no problem. But the language of parables is very different.

Today science says that the sun's rays pass through a prism and break into seven parts, and in this way they become distributed into seven colors. The rishis of the Vedas say, "The sun god has seven horses of seven colors." Now this is the language of parables. "The sun has seven horses of different colors and he rides them" means that the sun's rays break into seven parts. The latter is a parable and the former is the scientific version. We will have to understand the language of parables just as we understand the language of science today. There should not be any difficulty.

People with parapsychic faculties predict things much earlier and science understands them much later. But then predictions are all in a symbolic language. It is only when science proves the same facts that they are put down in the normal day-to-day language. Before that there is no language. You will be surprised to know, if you investigate in all directions, that science is just a recent arrival and language and mathematics came much earlier. Those who discovered language and mathematics, what statistics could they have used? What means could they have had -- what measure? How did they come to know that the earth goes around the sun once a year? It is this one revolution of the earth around the sun that has been taken as one year. Now, this is a very old discovery -- very much before science; the same is the case with the fact that there are three hundred sixty-five days in a year. But there does not seem to have been any scientific means behind the ancient

seers. Therefore, psychic vision is the only alternative answer.

A very strange fact came to light. A man in Arabia has in his possession a map of the world which is seven hundred years old. This is an aerial view of the world which could not possibly have been conceived of on land. There are only two solutions: either there were airplanes seven hundred years ago -- and this does not seem possible -- or some person lifted himself that high in his fourth body and then drew the map. One thing is certain: there were no airplanes then. But this aerial map of the world was made seven hundred years ago. What does this mean?

If we were to study Charak and Sushrut, two ancient masters of the science of herbs, we would be shocked to know that they have described everything about the human body which scientists came to know by dissection. There could be only two means of knowing. One possibility is that surgery had become so subtle that there could be no evidence of surgery being carried out -- because no surgical instruments or books on surgery have been discovered. But there are descriptions of very minute parts of the human body -- parts so minute that science could discover them only much later, parts which only twenty-five years ago scientists refused to accept as being present. But these have been described by these ancient physicians. There is a second possible way by which they could have known: a person in a state of vision may have entered the human body and seen these things.

Today we know that x-rays can enter the human body. If a man said that he could photograph our bones a hundred years ago we would not have believed him. Today we have to believe because it is so. But do you know: the eyes of a man in the fourth body can see even more deeply than an x-ray, and that a picture of your body can be made which is more complete than that which is made as a result of dissection. Surgery developed in the West because there they bury their dead. In a place like India where the body is burned this was not possible. And you will be surprised to know that this research came about with the help of thieves, so they would steal the dead bodies and sell them to the physicians for research and studying.

The custom of cremation was also the idea of psychic persons, because they believed that the soul had difficulty in taking a new birth if the body of the previous life still remained. It then hovered around the old body. If the body is burned to ashes the soul will be rid of this encumbrance -- because once it sees the body turning to ashes, in the next body it will perhaps realize that what it considered to be its own was after all only a destructible thing.

So there was cremation in India, and hence no way of dissecting the human body. In the West thieves had stolen the bodies from burial grounds and sold them to scientists for their research. There were court cases and many other difficulties for these people, because stealing a corpse and dissecting it were both considered crimes.

So what we have come to know by countless dissections, books three thousand years old reveal without any dissection. This only proves that there is another method by which things can be known besides scientific experimentation. Sometime I shall talk in detail on this subject so that you may understand better.

In Search of the Miraculous Vol 2
Chapter #5
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Question 1
IN YESTERDAY'S TALK YOU SAID THAT IT IS POSSIBLE FOR SCIENCE TO ENTER THE FIFTH OR SPIRITUAL BODY. THEN YOU TALKED OF THE POSSIBILITIES OF SCIENCE IN THE FOURTH BODY. KINDLY TELL US ABOUT THE POSSIBILITIES OF SCIENCE IN THE FIFTH BODY.
What we call the physical body and what we call the soul are not two things that are different and apart. There is no break between them; there are links. We have always thought that the body is separate and the soul is separate, and that there is nothing to connect them. Also, we have been thinking not only that they are apart but that they are the opposite of each other. This idea separated religion from science. Religion was supposed to search for that which is other than the body, whereas science was that which dis-

covered everything about the body -- all except the atman, the soul. So it is only natural that each should deny the other.

Science was engrossed in the physical body and so it asked, "The body is true, but where is the soul?" Religion searched for the inner and called it the soul. It said, "The spirit is real but the physical is an illusion." Therefore, when religion reached its peak it described the body as an illusion, a fantasy, maya, and said that in actuality it did not exist. It proclaimed the atman as truth and the body as illusion. When science reached its heights it disclaimed the atman. It said, "The concept of the soul is false; it is a lie. The body is everything." This error is the cause behind the concept that the body and the atman are two opposite things.

I have talked about the seven bodies. If the first body is the physical and the last is the spiritual, then if we do not consider the five bodies in between there will be no bridge between these two. It would be just as if you were to climb a ladder and then discard all the intervening rungs between the last and the first. Then there is no connection between the first and the last steps.

If you see the full ladder you will find that the first rung is connected with the last. And if you examine it more closely you will find that the last rung is the last part of the first rung, and the first rung is the first part of the last one. Similarly, if we take all the seven bodies together we will find a connection between the first and the second bodies. The first body is the physical

body; the second is the etheric body -- the emotional body. It is only the subtle form of the physical and it is not nonmaterial. It is just that it is so subtle that it has not yet been fully grasped by physical means. But now the physicists do not deny the fact that physical matter becomes more and more rarified and nonphysical in its subtle form.

For instance, modern science says that matter when analyzed is ultimately reduced to electrons which are not matter but which are particles of electricity. Nothing like substance remains in the end -- only energy. So science has made a wonderful discovery in the last thirty years. Though it had considered matter to be a reality, it has now come to the conclusion that matter does not exist whereas energy is a fact. Science now says that matter is an illusion brought about by the movement of energy at a high speed.

When a fan is made to rotate at high speed we cannot see the three blades separately. What we see is a circle going around and around. Also, the spaces between the blades appear filled. Actually, the blades move so fast that before the reflection of one blade passes our eyes the second blade is already there. Then the third blade comes just as swiftly, with the result that they follow one after the other so that we cannot see the vacant spaces between them. The fan can be made to revolve at such a speed that you can sit on it and never know that anything is moving underneath you. The space between two blades can be filled so swiftly that after one blade passes under

you the second will immediately replace it; then you will not feel the empty space at all. It is entirely a matter of speed.

When energy revolves at a high speed it looks like matter. The atomic energy on which our entire modern scientific research is based has never been perceived visually; only its effects are visible. The fundamental energy is invisible and the question of seeing it does not arise, but we can observe its effects.

So if we look upon the etheric body as the atomic body it will not be wrong -- because in this case also we only see the effects and not the etheric body itself. Because of the effects we have to admit its existence. This second body is the subtle form of the first; hence there is no difficulty in connecting the two. They are, in a way, joined to each other. One is gross and so it can be seen; the other is subtle and hence it cannot be seen.

Beyond the etheric is the astral body. It is a subtler form of ether. Science has not yet reached there, but it has reached a conclusion that if we analyze matter, what ultimately remains is energy. This energy can be called ether. If ether is further broken up into more subtle components, what will remain is the astral -- and this is subtler than the subtle.

Science has not yet reached the astral but it will. Until recently science only accepted matter and denied the existence of the atom. Until yesterday, almost, it said that matter is solid. Today it says that there is nothing like solid substance and everything is nonsolid. Now

they have proved that even a wall, which appears solid, is not so solid. It is porous and things can pass back and forth through its holes. We may be inclined to say that at least that which is around the pores must be solid, but this too is not solid: each atom is porous.

If we magnify an atom to the same size as the earth we will find that there is as much distance between two components of an atom as there is between the earth and the moon or the sun and the stars. Then we might say that at least the two components at the two ends are solid -- but science says that these too are not solid; they are particles of electricity. Now science is not even ready to accept the word particle, because with that is joined the concept of matter. Particle means a portion of matter -- but the atom's components are not matter, because matter is solid and keeps its shape whereas these components are continuously changing shape. They are like waves, not particles. When a wave arises in water, before you even say to yourself, "This is a wave," it has changed, because a wave is that which comes and goes continuously.

But a wave is also a material happening, so science has coined a new word which was not there thirty years ago. The word is quanta. It is difficult to find a Hindi equivalent just as many Hindi words have no equivalents in English: for instance, the word Brahman -- the cosmic reality. Words are formed because there is a necessity of expression on the part of those who have experienced. When the Brahman

was experienced it was necessary for those who experienced to coin a word to express it, so the word brahman was coined in the East. The West has not reached this stage yet; hence they do not have any equivalent word, because they did not require it.

This is why many religious terms do not have any equivalents in English. For example, the word aum -- this word cannot be translated into any language of the world. It is an expression of a deep spiritual experience. The West has no parallel word by which it can be ex-pressed. In the same manner, quanta is a word coined to express the peak of scientific heights and it has no parallel word in any other language. If we try to understand the meaning of quanta, it means a particle and a wave together. It will be difficult to conceive of it however. It is something which behaves sometimes like a particle, sometimes like a wave, and whose behavior is very unpredictable.

Until now matter was most reliable; there was a certainty about matter. But the ultimate part of matter, the atomic energy that has been discovered, is very uncertain. Its behavior cannot be foretold. First science stood firmly by the certainty of matter. It said that everything is precise and definite. Now the scientist does not press this claim, because he knows that from where he has reached in research today this certainty is very superficial. There is a deep uncertainty within, and it would be interesting to know what this uncertainty means.

Where there is uncertainty there is bound to be consciousness; otherwise uncertainty cannot be.

Uncertainty is a part of consciousness, certainty is a part of matter. If we leave a chair in a certain place in a room we will find it exactly there upon our return, but if we leave a child in the room we will never find it where we left it. There will always be a doubt, an uncertainty, where he will be and what he will be doing. We can be sure about matter, but never about consciousness. Therefore, when science accepted the uncertainty in behavior on the part of the ultimate portion of the atom, it also accepted the possibility of consciousness in the ultimate part of matter.

Uncertainty is the quality of consciousness, but matter cannot be unpredictable. It is not that fire may burn when it chooses and not burn when it does not choose to, nor can water flow in whatever direction it pleases or boil at any temperature it fancies. The functions of matter are determined, but when we go within matter we find that ultimately it is undetermined.

You can take it this way: if we want to find out how many people die in Bombay, this is possible. If there are ten million people we can take the number of deaths in one year and find out approximately how many die per day, and this would be almost correct. If we calculate the mortality rate for this whole country of nine hundred million in the same way, the figure would be closer to the exact number. If we calculate the mortality rate for the whole world, the certainty of the figure will be even greater. But if we want to find out when a single person will die our calculations will be most uncertain.

The greater the crowd, the more material things become. The more individual the phenomenon, the more we find consciousness. In fact, a single piece of matter is a crowd of millions of atoms; therefore, we can predict about it. But if we penetrate within the atom and catch hold of the electron we find that it is individual: we cannot determine its course and it seems as if it decides that on its own. So about a solid rock we can be certain: we will find it in a particular place. But the structure of the individual atoms within will not be the same. By the time we return again to the rock, all the atoms within will have changed their positions and traveled from one place to another.

Uncertainty begins by going deep within matter. This is why science has changed its language from certainty to probability. No longer does it say, "This is how this or that will be." Rather, it says, "It is more probable this way than that." It no longer says emphatically, "This is it." In the past all the claims of science were in the language of certainty: whatever it said was bound to be. But when the search of science went deeper all its former concepts began to break down. The reason was that science had unknowingly stepped from the physical realm into the etheric, about which it has no understanding. Until it accepts the fact of stepping from the physical to the etheric plane, it cannot have any understanding. It has reached the second dimension of matter, the etheric dimension, and this has its own possibilities. There is no gap between the first and the second body.

The third or the astral body is even more subtle. It is the subtlest of the subtle. If we break the ether into atoms -- which still seems improbable, because we have barely unfolded the physical atom, so to experiment with ether will still take a long time. when the ether atoms are known we will find that they are the particles of the body that comes next -- namely, the astral body. When we broke the physical atom its most subtle particles were found to be etheric. Similarly, if we break the etheric atom the most subtle particles will be that of the astral body. So we shall find a connection between them. These three bodies are clearly joined to one another and it is for this reason that photographs of ghosts have been taken.

A ghost does not have a physical body. Its veiling starts with the etheric body. It has been possible to photograph ghosts, because when the etheric body condenses a sensitive camera can catch its reflection. Another thing about ether is that it is so subtle, that it is easily influenced by the psyche. If the spirit of a dead person wishes to appear it can condense its form so that the atoms that are spread out come closer and form an outline. This can be caught by a camera.

Thus, our second body that is etheric is much more influenced by the mind than the physical body. The latter too comes under the influence of the mind, but not to that extent. The more subtle the body, the more it is affected by the mind and the nearer it will be to the mind. The astral body is even more influenced by the mind. This is why astral traveling is possible. A

man can be asleep in this room but he can reach any part of the world with his astral body. You must have heard stories of a man being seen in two or three places at the same time. This is possible. His physical body will be in one place and his astral body in another. It is a matter of a little practice and this can be brought about.

The powers of the mind develop more and more as we go inward and they dissipate as we go outward. Going outward is just like burning a lamp and then putting a glass shade over the flame. After putting it the flame will not appear very bright. Then we put another and yet another. In this way we place seven covers over it. After the seventh covering the light of the flame will be extremely dull and dim because it has to pass through seven layers.

In this way our life energy becomes very dim by the time it reaches the physical body. This is why we do not seem to have much control over the physical body. But if someone begins to travel within, his control over his physical body becomes more and more, exactly in proportion to the depth of his inner journey. The subtle form of the physical is the etheric and the still more subtle part of the etheric is the astral. Then comes the fourth body -- the mental body.

Until now we were under the impression that mind is one thing and matter another. Mind and matter were considered as two separate things. In fact, there was no way of defining them. If we were to ask, "What is mind?" we would be told, "That which is not matter,"

and vice versa. If we were to ask, "What is matter?" there was no other definition. And this is how we have always been thinking about them -- as being different and apart. Now, however, we know that mind also is a more subtle form of matter. Conversely, we can say that matter is the condensed form of mind.

When atoms of the astral are broken they become thought waves. There is a close proximity between quanta and thought waves; it was not taken into consideration. So far, thoughts were not considered to have a physical existence, but it is a fact that when you think a particular kind of thought the vibrations around you change accordingly. It is interesting to note that not only thoughts but even words have their own vibrations. If you spread sand particles on a glass top and chant Aum loudly, under the glass the pattern caused by the vibration of the sound will be different from the pattern caused by chanting Rama. If you were to utter an abuse the pattern would again change.

You will be surprised to know that the more foul an abuse, the more ugly is the pattern formed, and the more beautiful a word, the more beautiful will be the pattern of its vibration. The abuse will form a chaotic pattern, whereas the lines of the beautiful words will be well formed and well balanced.

Therefore, for thousands of years research was carried out to find words that produced beautiful vibrations, and it was considered whether their intensity was enough to affect the heart. Words are thoughts that are manifested. However, unmanifested

words also carry a resonance and we call them thoughts. When you think about something a particular kind of resonance is created around you, a particular kind of vibration surrounds you. This is why you find sometimes that when you go near a particular person you feel sad for no apparent reason. It could be that the person has not uttered a single negative word, and perhaps he is even laughing and happy to meet you. Yet a sadness takes hold of you from within. On the other hand, in the company of someone else you may suddenly feel cheerful.

You enter a room and you may feel a sudden change inside yourself. Something holy or unholy takes hold of you. In some moments you are surrounded by peace and tranquility, and in others by restlessness. You cannot understand and you wonder, "I was feeling very peaceful. Why has this restlessness suddenly arisen in my mind?" All around you there are thought waves, and they keep on entering within you all the twenty-four hours.

Recently a French scientist developed an instrument which has succeeded in catching thought waves. As soon as a man approaches this instrument it begins to show what thoughts are within him. The instrument begins to catch the thought waves. If an idiot is made to stand before it there will be very few waves reported, because such a person hardly thinks. If an intellectual is made to stand before it the machine takes over all the vibrations of his thoughts.

So what we know as the mind is the subtle form of the astral. As we go more and more within the layers get

more and more subtle. Science has reached the etheric body but even now it insists on calling it the atomic plane or the plane of atomic energy. But science has reached down to the second body of matter. It will not take long to reach the third plane, because now it has become necessary to do so.

Work is being done on the fourth plane also but from a different dimension. As mind was considered to be apart from the body, some scientists are working only upon mind; they have left the body completely out. They have experienced a lot of things about the fourth body. For instance, we are all, in a way, transmitters. Our thoughts spread all around us. Even when I am not talking to you my thoughts reach you.

A lot of work is in progress in Russia in the field of telepathy. One scientist, Fayadev, has been successful in transmitting thoughts to a person at a distance of a thousand miles just as is done in radio transmission. If we concentrate our attention with full willpower in a particular direction and transmit a thought, it reaches that particular destination. If the mind at the other end is equally open and ready to receive at that moment and is concentrated in the same direction, the thought is received.

You can try a simple experiment at home. Small children catch thought waves very quickly because their receptivity is very sharp. Seat a child in a dark room in one corner and tell him to concentrate on you for five minutes. Tell him that you will tell him something in silence and he should try and listen. If he hears it he should repeat what he heard. Then you

choose a word, say Rama. Now concentrate on the child and repeat this word within yourself until it resounds in you. Do not say it aloud. In two to three days' time, you will find that the child has caught the word.

The reverse can also take place. Once the experiment succeeds it will be easy to carry out further tests. Now you may tell the child to concentrate on you. He should think of a word and throw it in your direction in the same way. With the first part of the experiment your doubt was cleared when the child caught your word. So now you will be receptive and catch the child's word. When the experiment is successful you will stop doubting, and your receptivity will increase accordingly.

Between you and the child there is the physical world. This thought should be intrinsically physical in its content or it will not be able to cross the physical medium. You will be surprised to know that Mahavira has even defined karmas as material. If you are angry and you kill someone it is an action of anger and of murder. Mahavira says that the subtle atoms of these actions cling to you as the scum of karmas and actions. So actions too are physical, and they also hold onto you like matter.

Mahavira calls becoming free of this accumulated conditioning of karmas nirjara -- deconditioning. All the atoms of these karmas that have collected around you should fall off. The day you are rid of them all, what remains of you will be absolutely pure. Nirjara means the falling off of the atoms of actions. When

you are angry it is an action, then this anger remains with you always in its atomic form. That is why when the physical body falls these atoms do not disintegrate -- because they are very subtle. They come along with you in the next birth.

So the mental body is the subtle form of the astral body. Thus, as you can see, there is no gap between these four bodies. Each is a more subtle form of the preceding body. A lot of work is being done on the mental body. Scientists are working in the field of psychology and especially parapsychology, and the strange and wonderful rules of mental energy are slowly coming within their grasp. Religion grasped them a long time ago, but now many things have become clear to science as well.

There are many people in Monte Carlo who cannot be defeated in the game of dice. Whatever dice they throw brings about the numbers they want. At first it was thought that perhaps the dice were specially designed to throw the number they desired. Then the dice were changed but the result was the same: the dice fell exactly where these people wanted them. Several changes of dice yielded the same result. Even when blindfolded these people managed to throw the right number. This made others sit up and take note. Investigations were begun to find the reason. Actually, the very determination of their thought influenced the dice. They threw the dice with a determination to get the number they wanted. Their thought waves then brought the dice to that same number. What does this mean? If thought waves are

capable of changing the direction of dice, they must also be material or else this would not be possible.

Carry out a small experiment and you will understand. Since you talk of science, I talk of experiments. Take a glass filled with water. Add a little glycerine or any other greasy liquid so as to form a thin film on the surface of the water. Place a straight pin lightly over this film so that it floats on the surface. Close the room from all sides. With your palms flat on the ground, concentrate your attention fully on the pin. For five minutes look straight at the pin. Then tell the pin to turn to the left and it will turn to left. Then tell it to turn to the right and it will turn to the right. Tell it to stop and it will stop; tell it to move and it will move. If your thought can move a pin, it can move a mountain also; it is only a matter of proportion. Fundamentally the principle is the same. If you have the ability to move a pin the fundamentals are proven. It is a different matter that the mountain may be too huge a structure to move -- but it can move.

Our thought waves touch matter and transform it. There are people who when given your handkerchief will be able to tell approximately as much about you as can be told by seeing you. This is because your handkerchief absorbs your thought waves. These waves are so subtle that a handkerchief which belonged to Alexander the Great will still carry the facts about his personality. The waves are so subtle that it takes them millions of years to come out of the object. This is why graves and samadhis came to be constructed.

Yesterday I told you that in India we have the custom of burning our dead, but not our dead sannyasins. An ordinary man's body is burned so that his soul does not go on hovering around him. But the sannyasin is not cremated because his soul had already stopped hovering around his body while he was still alive. Now there need be no fear of his soul having any attachment to his body. We wish to conserve his body, because the body of a man who has spent years in experiencing the divine will diffuse the same thought waves for thousands of years. His burial spot will be meaningful; it will yield results. The body is dead, but this body has been so close to this soul that it absorbed a great deal of the vibrations that had spread from it.

Thoughts have infinite possibilities, but they are physical all the same. Therefore, be very careful what you think, because the subtle thought waves will remain with you even after the body falls. Your physical age is quite short compared to the age of these subtle waves. Scientists have now come to the conclusion that if there have been people like Jesus and Krishna, in the near future they will be able to catch hold of the thought waves of these people. Then we shall be able to tell whether Krishna ever really spoke the Gita -- because the thought waves that emanated from Krishna are still present in the universe, rebounding from some planet, some asteroid.

It is just like when we throw a stone into the sea: when it falls it forms a small circle. The stone will sink

because it cannot stay long on the surface of the water: it begins to sink as soon as it touches the water. The ripples caused by its impact on the water begin to increase. They become larger and larger and their extension is endless. They may go beyond the horizon of your vision, and who knows what distant shores they have reached.

So thoughts, no matter when they were born -- not only those that were spoken but also those that were in the mind -- also spread in the universe, and they go on spreading. And they can be caught hold of. Someday, when the momentum of science increases and man progresses further, we will be able to hear them once again. Now the radio news relayed from Delhi to Bombay takes some time to reach Bombay because sound takes time to travel. By the time it reaches Bombay it is no more in Delhi: the waves have left Delhi though the distance is only of a few moments duration. There is a time gap.

Now suppose in India we are seeing a man in New York on television. When his image is formed in New York it is not at once visible to us; there is a gap between its formation and the time when it reaches us. It could be that in that interval the man may have died, but he will appear alive to us.

Thought waves from the earth, as well as the ripples of other happenings, go out to the infinite number of planets. If we were to go ahead of them and catch them they would still be alive in a sense. Man dies but his thoughts do not die that quickly. Man's life is very short; the life of thoughts is very long. Remember

also, the thoughts we do not express live longer than those we express because they are more subtle. The more subtle a thing, the longer is its life; the more gross, the shorter is the life.

Thoughts influence the physical world in many ways. We have no idea of their effect. Biologists have now experienced that if a loving type of music is played beside a plant it begins to flower soon -- even out of season. If noisy, chaotic music is played close by it then it does not flower -- not even in season. The vibrations of the music touch the plant. Cows give more milk under the influence of a different type of music. Thoughts produce a more subtle ether that produces an aura of ripples. Each man carries around him his own world of thoughts from which ripples go on spreading out continuously.

These thought waves are also physical. What we know as the mind is a very subtle form of physical energy. Therefore, it is not difficult for science to reach them, because these waves can be caught and investigated. For instance, we did not know until recently how deeply a man sleeps -- at what depth his mind goes. Now we know; we have instruments to find out. As we have instruments to measure the pulse rate, so we have instruments to measure sleep. A device is fixed to the head all night long, and from the graph formed on it we can tell exactly when the person's sleep became deep, how long he slept, how long he dreamt, what was the duration of good dreams, what was the duration of bad dreams, how

long were the dreams, and whether they were sexual or nonsexual. All this the graph shows. There are about ten laboratories in America where thousands of people are paid to come and sleep and their sleep is closely examined. It is a matter of great concern that we remain unacquainted with sleep.

One-third of a man's life passes in sleep. Sleep is not a small matter. If a man lives for sixty years he sleeps for twenty of them. If this period of twenty years remains unknown a third of his life will remain unknown to him. Now the interesting fact is that if he does not sleep for these twenty years, he will not live for forty years. Therefore, sleep is a basic necessity. A man can sleep without awakening for sixty years, but he cannot live without sleeping. Thus, sleep is a basic requirement.

In sleep we are somewhere else; the mind is somewhere else. But this mind can be measured. Now it can be known how deep one goes in sleep. There are many people who insist they do not dream. This is an absolute falsehood, and they say this because they do not know. It is very difficult to find a man who does not dream. It is very difficult! Dreams occur all night long. You think that you only have a dream or two, but that is wrong. The machine says that dreams occur throughout the night but we do not remember them. You are asleep so remembrance is absent. The dream you remember is the very last that takes place when sleep is almost finishing. When you come back from sleep the last dream remains in your thoughts. Its faint echo still lingers within as you wake

up. But you do not at all remember all the dreams of deep sleep.

Now it has become necessary to investigate what dreams occur in deep sleep, because that which a man dreams in the depths of sleep reveals his authentic personality. Really we become unauthentic upon awakening. Ordinarily we say, "What is there in dreams?" But dreams reveal more truth about ourselves than our waking state. In our conscious period we cover ourselves with false mantles. If some day we should succeed in making a window in man's head from where we can observe all his dreams, his last freedom will be gone. Then he will not be free even to dream. He will be afraid to dream, because there also morality with its laws and regulations will set up its policemen. It will say, "This dream is not proper; you are not dreaming right." At present however we do not have this freedom. Man is free in his sleep -- but his freedom will not be for long, because encroachment on sleep has already begun. For instance, now Russia has started education in sleep.

A lot of work is going on in sleep teaching. In the waking hours more effort has to be made because the child resists. It is difficult to teach a child something, because basically he refuses to be taught. In fact, every man refuses to learn, because each man starts off with the basic thought that he knows already. The child also refuses saying, "What are you teaching?" In no way is he ready to learn. Then we have to bribe him by giving prizes after examinations, gold medals,

etcetera. We have to kindle the spirit of ambition within him; we have to go on pushing him in order to educate him. This conflict takes too long a time. What the child can be made to learn in two hours we get through to him in two months.

So the method of sleep teaching has been evolved, and it has become as clear as day that a child can be taught very well in sleep. The reason is simple: there is no resistance in sleep. A recorded tape is played near the sleeping child which imparts whatever has to be put into the child. "Two plus two is four; two plus two is four", the tape will go on repeating. Ask the child in the morning and he will say, "Two plus two is four."

Now this thought that was imparted in sleep can also be made to penetrate the mind by means of thought waves, because now we know about thought waves. In the past we did not know, but now we know that words themselves are not imprinted on a gramophone record. Rather, the imprints of the sound waves are recorded on the disc. When the needle touches the grooves that have been created it repeats the same waves that caused the grooves to be imprinted.

As I said before, if you chant Aum a pattern will be formed on the sand. The pattern itself is not aum -- but if you know that this particular pattern is formed by aum, then someday you will be able to convert this pattern back into aum. Upon the formation of the pattern the sound of aum should occur. The pattern and aum can be looked upon as the same thing. In the gramophone record there are no words -- only the

grooves created by the impact of the sound of words. When those grooves come in contact with the needle they are converted into the corresponding sounds.

In the very near future we shall be able to make thought records. As the impact of thoughts has been realized it will not take long for man to be able to record it. Then a wonderful thing will happen. It will be possible that even though Einstein is dead his full thought process will be recorded. Then what Einstein would have thought in the future, had he remained alive, will also be supplied by the machine, because the machine will catch the impact of his entire thought waves.

Sleep, dreams and unconsciousness have been fully investigated. Thus, all the scientific possibilities of the mind are now known to man. Therefore, it is well to understand them. For instance, take a man who is angry. According to our old calculations we will advise him, "Do not give in to anger; you will go to hell." We have no other way. But if this man says he is willing to go to hell, then we are helpless; we cannot do a thing to him. And if the man further declares that he is eager to go to hell, all our morality becomes useless. We can have control over a man only if he is afraid of hell. This is why no sooner did the fear of hell leave the world than our morality went with it also. Now no one is afraid of hell. "Where is hell?" everyone wants to know.

So morality is completely finished, because the fear on which it was based is gone. But science says there is no need for morality as it has developed another

formula based on stopping certain bodily secretions. When we are in anger a particular chemical process takes place within the body, because anger is a physical happening. When there is anger within it is absolutely necessary for certain chemical substances to be secreted within the body. Thus, the formula of science is this: these secretions can be stopped from forming and then there will not be any anger. Then there is no need to stop anger directly. If these fluids are stopped man will find it impossible to be angry. If we try to advise young boys or girls to abstain from sex, to practice celibacy, they never listen. Science says, "Stop all this! If we restrict the growth of certain glands sexual maturity will not come before the age of twenty-five."

This is very dangerous. The moment the mind comes fully within the grip of science man will begin to misuse its knowledge. Science says that the chemical composition of a man who has a rebellious mind is different from that of a man with an orthodox mind. This finding contains dangerous possibilities. If the composition of these chemicals becomes known to man we can make a rebellious man passive and an orthodox man rebellious. Once the compositions of the chemicals that bring about the urge to steal or kill are known there will no longer be any need for jails and executions. All that will be required then is the necessary surgery or treatment to rid the person of these. The chemicals in question can be removed or other chemicals can be introduced to neutralize them

or antidotes can be given. All this work is presently under investigation.

All this shows that there are no longer many difficulties in the path of science to reaching the fourth body. The only problem is that a very large part of science is engaged in research for war purposes. That is why this kind of research is not given primary consideration; it remains a secondary matter. Yet there has been great progress and unusual results have been obtained.

Aldous Huxley has claimed that that which had happened to Meera or Kabir can be brought about by injections. It is a very heady claim, though true to some extent. Mahavira would fast for a month and his mind would become tranquil. Fasting is a physical act, and if the mind can become peaceful by a physical act then the mind too is physical. With a month's fasting the whole chemical composition of the body changes; that is all there is to it. The nutrition that the body should have had is denied to it and all of the body's reserve is used up. Fat melts and the nonessential elements undergo destruction while the essential ones are saved. In this way the whole chemical arrangement of the body undergoes a complete change.

Science says, "Where is the need to undergo such hardship for one long month? The chemical ratio can be changed according to specifications here and now." If this chemical change is brought about by science you will experience the same peace that

Mahavira experienced after a month's long fast in no time at all; a month's fasting will not be necessary.

So I tell you during meditation to breathe hard and fast. But what is going to happen after a half hour of hard breathing? It is only that the ratio of carbon and oxygen within you will change -- but this can be brought about by external means also. There is no need to make you labor for half an hour. The ratio of oxygen and carbon dioxide in this room can be changed and all those sitting here will experience peace and calm and will feel joyous. Thus, science has entered the fourth body from all sorts of directions, and it is still penetrating into it further.

In meditation various experiences happen to you. You smell all kinds of fragrances, you see colors. All this can now be brought about without meditation also, because science has found out which part of your brain becomes active during these experiences. If the back part of my brain is stimulated when I see beautiful colors, scientific investigation will show exactly the portion that becomes active and the length of the waves produced. You need not go into meditation. The same vibrations can be brought about within you with the help of electricity and you will begin to see colors. These are all parallel happenings, because no matter which polarity we take hold of the other end at once becomes activated.

There are hazards in this, however. The more new research by man penetrates within, the more its hazards increase. For example, we can now increase the age of man as much as we like. It is no longer in

the hands of nature; it is in the hands of science. So in Europe and America there are thousands of old people clamoring for the right to die of their own free will, but they are kept lingering on their deathbeds. They are given oxygen and can be made to live for long periods. A ninety-year-old man begs to die, but the doctors say, "We cannot be a party to it; it is against the law." Even if an old man's son feels that his father is suffering too much and he should now be allowed to die, he cannot say so openly. There are machines to keep a dying man alive and the nearly dead are made to live on. Now this, in a way, is dangerous.

Our old laws were made when there were no means of keeping a person alive and when we could also kill a person. Now the laws need to be revised, because we can keep a dying person alive and lingering on for so long that he feels, "This is violence, this is an atrocity! I do not want to live any longer. What are you doing to me?" There was a time when we punished a man for his crime by hanging him. It will not be surprising if fifty years hence we punish a man by not allowing him to die. And this punishment will be worse than the first, because dying is a matter of a few seconds whereas living on can be for decades.

So whenever there is a new discovery in the inner world of man there are two results: either mankind can suffer because of it or it can benefit. Whenever power comes, it is always two-sided.

Science has reached the fourth plane within man. Within the next fifty years -- rather, within the next

thirty years -- it will penetrate deeper into the fourth body. Perhaps you may not know that whatever has been undertaken during a particular century reaches its climax at the end of the century. Every century completes its work by the time it comes to its end. This century has taken very many works upon itself which will be completed in thirty years' time. Its greatest task is the entrance into man's psyche, and this will be completed.

The fifth -- the spiritual body -- is even more subtle than the fourth. Here there are not only vibrations of thought but also vibrations of the being. If I sit absolutely silent without a single thought within, even then my being creates vibrations. If you come near me and there is no thought in me you will still be within the field of my vibrations. And the most interesting thing is that the vibrations of my thoughts are not as strong or penetrating as the vibrations of my being. Therefore, the one who reaches the no-mind state becomes very powerful. It is difficult to gauge the effect of his power because the vibrations of existence begin to arise within him. The energy vibration of the fifth body is the subtlest form of energy in the whole knowledge of man.

So it has happened in many cases, as in the case of Mahavira, that he did not speak. That is, he either spoke very little or he did not speak at all; he just sat. People came, sat before him, understood him and went back. This was possible in his time, but not so now. It is very difficult now because you will only experience the deep waves of the spiritual body if you

are ready to be in the no-thought state yourself, and not otherwise. If you are filled with the noise of your own thoughts you will miss these subtle vibrations. They will just pass through you and you will not be able to grasp them.

If the vibrations of existence come within one's grasp, if there is a no-thought state on both sides, then there is no need to talk. Then communication takes place on a very intimate level, and this communication goes straight to the heart. Then there is no explaining because there is no way to explain. Then you also will not waver over whether this or that will be or will not be. Your being will directly know what has happened.

It is not necessarily the case that only human beings are reached by the vibrations of the fifth body. There is a wonderful phenomenon in the life of Mahavira: it is said that even animals attended his gatherings. Jaina monks have been unable to explain this phenomenon and they never will. Now an animal does not understand human language but it understands the language of being very well. If I sit in a no-thought condition near a cat, the cat is already in the state of no-thought. With you, however, I will have to talk. To take you to the cat's state of no-thought is a very long journey. Animals, plants and even stones understand the vibrations that begin from the spiritual body; there is no difficulty in that. So this body is also accessible, but only after the fourth body. The fourth body has been penetrated from many fronts, and science will accept the spiritual state readily. But after this there is some difficulty.

So when I said that things can be made very scientifically clear up to the fifth body but after the fifth body difficulties begin, there are reasons for this. If we understand science well it is a specialization in a particular direction; it is a particular selection. So science can only go deeper when it restricts its search to as few things as possible and tries to know as much as possible only about them. The aim of science is to know more and more about less and less. Its work is twofold: it tries to know more about as small a thing as possible. It makes the subject of its inquiry as small as possible and increases its knowledge about it.

The doctors of old were knowledgeable about the whole body, but the doctor of today is not. The old type of general practitioner is now hardly to be seen. In the world of today he has become a relic; he is no longer reliable. He knows about too many things; hence he cannot know about any one thing well enough to be trusted. Now there are eye specialists and ear specialists, and they can be relied upon because they have acquired the maximum knowledge in a specialized field.

For instance, all the literature available about the eye is so vast that one lifetime is not enough to go through it. It is quite probable that in the near future there might be one eye specialist for the right eye and another for the left eye, or perhaps one specialist for the pupil and one for the retina. As knowledge increases the eye will be divided into many parts for special study, because each part is an important case

in itself. The aim of science is to concentrate its focus of attention to such a pinpoint that it can penetrate to the greatest depth. This is how science can come to know a great deal.

So, as I said before, science will reach up to the fifth body, because up to the fifth the individual still exists; hence he can come within its focus. From the sixth the cosmic starts, and this is beyond the focus of science. The cosmic body means the total: science cannot enter there, because science goes from the small to the smallest. So it can only grasp the individual; it will find it very difficult to grasp the cosmic. Religion alone can grasp the cosmic. Hence, up to the atman, the self, science will have no trouble. Difficulties start with the Brahman -- the cosmic self. I do not think science will ever be able to grasp the Brahman, because then it will have to leave its specialization. And the moment it leaves its specialization it no longer remains science. It will then be as generalized and vague as religion. So with the help of science we can travel along to the fifth body. At the sixth science will be lost, and the seventh is impossible for it because all of its search is focused only upon life.

Actually, our center of existence is life. We want to be less ill and more healthy; we want to live longer, more happily, more comfortably. The aim of science is to make life more deeply happy, satisfying, healthy and enjoyable. But the seventh body is the acceptance of death: it is the ultimate death. Here, the meditator goes beyond the search for life. He says, "I want to

know death also. I have known existence and the mystery of being; now I want to know nonexistence, the nonbeing."

Science has no meaning in this area. Scientists like Freud will call this the death wish and say that this is not a healthy condition of the mind -- that it is suicidal. According to Freud liberation and nirvana are not conducive to life and these concepts are a proof of your wish to die. He says that you wish to die, that's why you are ill. The scientist is against the desire for death, because science is based on the will to live and on an expansion of life. The man who wishes to live is a healthy man, but a moment comes when the wish to die is equally healthy. If someone wishes to die before this moment comes it is definitely unhealthy. However, a moment does come in life when a person wishes to die for the sake of death.

One may say it is healthy to be awake and unhealthy to sleep, and gradually we are giving more place to day than to night. At first night started at six o'clock, now it begins at two a.m. We have given the night's time to the day. There are some modern thinkers who go so far as to feel that if night can be completely removed from man's life, a sizeable part of his life can be rescued from going to waste. Where is the need to sleep? It should be done away with, they argue. But as there is a joy in waking, there is a joy in sleeping also. Just as the desire to awaken is natural and healthy, so also is the desire to sleep. If a man keeps alive his eagerness to live even up to his last breath he is not healthy, and if a man nurtures the desire to

die from his very birth that too is unnatural and unhealthy. If a child longs for death he is ill, abnormal, and he should be treated. If an old man longs for life, he too should be treated because he is ill also.

Life and death are the two limbs of existence. If you accept only one you are bound to be crippled. Until the time comes when you accept the other this disability will remain. Both limbs are important -- being and nonbeing. He who embraces and accepts both being and nonbeing equally can be called perfectly healthy. He who says, "I have known what it is to be; now I wish to know what it is not to be," is not afraid of nonbeing.

The seventh plane is only for people of courage -- who having known life are eager to know death, who are keen to explore death, the state of extinction. They are keen to know what it is not to be, what extinction is like, what is nonbeing. They have tasted life; now they want to taste death.

At this point you should know that death descends from the seventh plane. What we normally know as death comes from the seventh plane and what we know as life comes from the first plane. Birth starts with the physical; birth means the beginning of the physical. This is why the physical body first comes into being in the mother's womb and the other bodies follow later. So the first body is the beginning of life and the last body, the nirvanic body, is from where death comes. So he who clings onto the physical body is very much afraid of death, and he who is afraid of death will never ever know the seventh body.

Thus, as we gradually become more and more detached from the physical body, a time comes when we accept death also. Then only do we know. And he who knows death is liberated in the true sense of the word, because then life and death become two parts of the same thing and one is beyond both. So there is no hope of science reaching to the seventh body, though there is a possibility of its going up to the sixth. The doors of the fourth body have opened to science, and now there is actually no difficulty for it to go up to the fifth body. But such persons are required who have scientific minds and religious hearts. Once they appear, entry into the fifth will not be difficult. This combination is very difficult though, because the training of the scientist bars him from becoming religious from several directions. Also, in the same way, religious training prevents a man from becoming scientific. Nowhere do these two branches of training overlap, and this is the great difficulty.

It happens sometimes, and whenever this happens in the world a new peak of knowledge comes into being. For example, take Patanjali: he was a man with a scientific mind, but he entered into religion. He brought yoga to a height which has been difficult to surpass up to now. It is now a long time since Patanjali died and a great deal more work could have been carried out in this field, but no man was found who had the intelligence of a scientist and an inner world of spiritual practice. There has been no one to climb to higher peaks of yoga. Sri Aurobindo tried but he did not succeed.

Sri Aurobindo had a scientific mind -- perhaps more scientific than Patanjali, because he was educated in the West. His education was superb. When he was about six years old his father sent him out of India and forbade him to return until he was fully matured. Even on his deathbed, when others in the family talked of calling Aurobindo back, his father would not allow it. He said, "It is all right if I do not see him before my death. He must imbibe the Western culture completely. Let not the shadow of the East fall upon him. Do not even let him know that I am dead." He must have been a very courageous father. Thus, Aurobindo drank deeply of the Western culture. If there ever was a man who was Western in the real sense of the word it was Aurobindo. He had to relearn his mother tongue after returning to India.

So the knowledge of science was complete in him, but religion was a later implantation and so it could not be expressed deeply; otherwise this man would have scaled greater heights than Patanjali. But this was not to be. In a deep way the training of the West became a barrier, because his thinking was entirely like that of a scientist. He brought the whole evolution theory of Darwin into religion. He introduced into religion thoughts that he brought from the West. But he had no insight into religion which he could introduce to science. As a result, he created a voluminous scientific literature in which religion is very superficial, because any effort to explain about the mysteries of the sixth and seventh plane is bound to

be a failure as it cannot be expressed in scientific and logical terms.

Whenever a balance has been reached between a scientific intellect and a religious mind, great heights have been attained. But there is very little possibility of this coming about in the East, because the East has lost its religion and science it never had. There is more of a possibility in the West, because there science has become too much.

Whenever there is an excess the pendulum tends to swing toward the other extreme. That is why the super intellectuals in the West read the Gita with a relish that is not seen anywhere in India.

The first time Schopenhauer read the Gita he put it on his head and danced with joy. When people asked him what was the matter, what was the cause of this mad behavior, he said, "The book is not only worth reading but is worthy of being put upon the head and danced to! I never knew that there were once people on this earth who spoke this way. What I thought could never be put into words has been expressed in this book." Now we will not find a single man here in India who would put the Gita on his head and dance. We will only find people who will place the Gita on the seat of a train and ride sitting upon it -- but this is meaningless.

By the end of this century a new height will be touched, because when the need arises many forces are activated in the world. Einstein became a religious man before he died. During his life he remained a scientist, but as his life drew to an end he became

religious. That is why those who were essentially scientific said, "We should not take Einstein's last statements seriously. He was out of his mind."

Einstein's last words were meaningful. He said, "I thought I would know everything there is to know about the world, but the more I knew the more I found this to be impossible, because there was a vast infinity still left to be known. I thought that one day I would solve the mystery of the world of science and reduce it to a mathematical equation and that then it would be a mystery no longer. But the mathematical problem became bigger and bigger, and instead of solving the mystery of the world it became a mystery in itself. It is now impossible to solve this problem."

A few topmost scientists of modern times are hovering around the periphery of religion. Such possibilities now occur in science because it has crossed the second body and is approaching the third, and as it nears the third body the echoes of religion become unavoidable. It is of its own accord entering into the unknown world of uncertainties and probabilities. Sometime, somewhere, it will have to admit the unknown. It will have to agree that there is more besides that which can be seen with the naked eye. What cannot be seen exists; what cannot be heard also exists. A hundred years ago we said that what cannot be heard or seen or touched does not exist. Now science says differently. It says that the range of touch is very small but the range of the untouchable is very vast. The range of sound is very little but that which cannot be heard is limitless. What

is seen is but infinitesimal compared to the limitlessness of the unseen.

Actually, what our eyes behold is a very small part of what is. Our eyes catch a particular wavelength, our ears hear at a particular wavelength. Above and below these wavelengths there is an infinity of other wavelengths. Sometimes, by accident, these wavelengths are also caught by our senses.

Once a man fell from a mountain and his ear was hurt. Now his ear began to catch the radio waves of the radio station of his town. When he was in the hospital he was in a great difficulty; in the beginning he could not understand what was happening. He thought, "Either I am going crazy or I cannot grasp the meaning of what is happening."

Then things began to seem clear and he complained to the doctor. He asked the doctor, "Where is the radio kept in the hospital?"

The doctor said, "Are you hearing things? There is no radio."

Still he insisted that he was hearing the news and he related what he heard. The doctor ran to the office and put on the radio. To his surprise, he found exactly the same news being relayed. Then things became clear. It was discovered that his ears had become available to strange new wavelengths; they had changed with his fall from the mountain.

It is quite possible that in the near future we shall be able to catch wavelengths directly by fixing a small gadget to the ear. Infinite sounds are passing by us and around us, but we cannot hear them because our

field of hearing is very limited. Even many loud sounds cannot be heard. We cannot hear sounds above or below the hearing capacity of our ears. When a star falls the tremendous sound of its falling spreads out all around us but we cannot hear it. If the situation were otherwise we would become deaf. Similarly, the range of our body heat is approximately between ninety-eight degrees and one hundred ten degrees. If it falls under ninety-eight degrees or goes over one hundred ten degrees we die. Our life flickers between ten to twelve degrees. Heat has a tremendous range. It can be lower than this twelve degree range, but we are not related to this.

In the same way we have our limitations in everything. But we can know about things outside these limits because they too exist. Science has begun to accept their existence. Once there is acceptance the quest for where and what these things are begins. All this can be known, all this can be recognized, and it is for this reason I said it is possible for science to reach up to the fifth body.

Question 2

WHO KNOWS NONBEING AND ON WHAT BASIS CAN IT BE KNOWN?

The question itself is wrong. This question cannot arise and cannot be formed, because when we ask, "Who knows nonbeing?" we take it that someone remains behind. Then it is not nonbeing.

Question 3

HOW IS THE KNOWLEDGE OF IT REPORTED?

There is no reporting. For instance, when you sleep at night. You are conscious only of that which occurs in your waking hours. Once asleep you are oblivious of your surroundings. So you can only report about your waking hours -- of the situation that existed up to the point when you slept. But as a rule you do the opposite. You say, "I went to sleep at eight o'clock." This is wrong. You should have said, "I was awake until eight o'clock." You cannot report sleep, because when you sleep who is to report? Reporting is possible from the other side: "I was awake until eight o'clock, or until eight o'clock I knew I was awake, but I do not know anything after eight. Then I know of having awakened at six. There is a gap between eight and six during which time I was asleep."

This is by way of example. You will know what is until the sixth body. When you plunge into the seventh body and come out again into the sixth you will be able to say "Aha! I have been elsewhere. I have experienced nonbeing." This account is given only in the sixth body, and so many did not speak after reaching the seventh plane. There was a reason: why say that which cannot be said?

Recently there was a man named Wittgenstein, and he has made some rare statements. One of them is: "That which cannot be said must not be said." Many persons have said what cannot be said and have thus put us into difficulty because they have also told us that it cannot be said. So this becomes negative reporting. This is the news flashed from the last boundary where it is said, "I was up to that point, but

thereafter I was not. After this point there was nothing left to know and no one there to know. There was no report and no reporter. But this happened after a particular boundary before which I was." That line of boundary is the boundary of the sixth body.

The Vedas, The Bible, the Upanishads, the Gita, go up to the sixth body. The seventh is that which is inexpressible and cannot, in fact, be expressed. Up to the sixth there is not much difficulty and up to the fifth it is very easy to express. But at the seventh plane, neither the knower remains nor the knowledge. In fact, that which we imply to be the remainder does not remain. If we talk of this empty gap we will have to use the language of negation. Therefore, the Vedas and the Upanishads have to say, "Neither this, nor that." They say, "Do not ask what there is. We can only tell you what was not there; we can only say that what was, is not. There was no father there, no wife, no matter, no experience, no knowledge. And the 'I' too was not: the ego was not. Nor was there the world or its maker. There was nothing there." This is the boundary line of the sixth body. What was there? You will remain silent, because it is inexpressible.

News about the Brahman has been reported, but what is conveyed beyond it is bound to be negative -- as was that which was told by Buddha. Buddha tried his hardest to express the seventh plane. Therefore, all that he conveys is denial, all that he conveys is negation, and so it did not come within the understanding of the people of his land. The experience of the Brahman, being positive, was well

understood by the people. The Brahman was said to be sat-chit-ananda -- truth, consciousness, bliss -- and these positive assertions were well understood. One could say about it that this is, that is, but Buddha talked about that which is not. Perhaps he is the only one who worked hard to make the seventh plane known.

Buddha was not accepted in this country because the place he talked of is without roots, forms or shapes. People heard and thought it was useless. "What will we do there where there is nothing?" they said. "At least show us a place where we will BE." But Buddha said, "You will not be." So people of this country withdrew from him, because they wanted to save themselves to the very last.

Buddha and Mahavira were contemporaries, but people understood Mahavira better because Mahavira talked of phenomena up to the fifth plane. But he did not even mention the sixth plane. This was because Mahavira had a scientific mind, and whenever he tried to explain about the sixth he felt that words seemed to become ambiguous, hazy and illogical. Up to the fifth everything is stable and it is possible to give an account that this is so or that is so, because up to the fifth plane we find things similar to our experience.

Suppose there is a very small island in the middle of an ocean and only one kind of flower grows on this island. There are a few people inhabiting it and they have never stepped off the island. Then one day a passing ship takes one of them aboard and takes him to its land. Here he sees flowers of different kinds. For

him "flower" meant one particular type of flower that grew on his island. Now, for the first time, the meaning of flower has expanded, and he realizes that the word flower does not pertain just to one flower but to thousands of them. He sees there are roses, lilies, lotuses and jasmine. Now he is worried. How will he go and explain to his people that flower does not stand for just one type of flower? How will he explain that flowers have names, because on his island the flower, being just one, has no other name: it is merely "flower." Now he wonders how he will speak to the others about the lilies and the jasmine flowers.

He returns to his island, and in spite of his difficulty there is a way out for him. There is at least one flower to go by. Now he can elaborate on this one flower and try and explain the varieties of colors and shapes and scents of the others in order to convey some idea of his discovery. He can say, "Just as this one is white there are others that are red, pink, yellow, and many other colors. Just as this one is small there are big flowers also like the lotus." In this way he can communicate, because one flower is already there to indicate something about the others.

But suppose that this man does not go to another land but instead he goes to the moon where there are no flowers, no plants, where the atmosphere is unusual for him and the atmospheric pressure is different. When he goes back to his island and they ask him what he saw on the moon, it will be very difficult to explain, because there is nothing equivalent

to his experience to explain by. There are no words or symbols in his language to convey the report.

This is exactly the situation. Until the fifth we find words to express, but it is the same as trying to express the difference between one flower and a thousand flowers. From the sixth plane language becomes confusing. There we reach a point where even the difference between the one and a thousand is not enough for explaining. It is very difficult. Even then, with the use of negation or totality some idea can be conveyed. We can say there is no limit; it is boundless. We are familiar with boundaries, so with the help of this knowledge we can convey that there is no boundary there. This will give some idea, and though it is still vague we can assume that we understand. But it is not so.

So there is a lot of confusion. We feel we have followed what is told -- that there are no boundaries there. But what is meant by "no boundaries"? Our experience is that of the boundary. It is just as if those people of the island would say, "Yes, we have understood. It is a flower that you are talking about." Then the man will say, "No, no! Do not go by that flower. It has nothing to do with those flowers; such a flower is not found there at all." Then the people will say, "Why do you call them flowers if they are not like this? This alone is a flower."

We too are under the illusion that we understand. When we are told, "God is infinite, limitless," we say, "Yes, we understand." But our experience is only of boundaries. We understand nothing; we only know

the word boundary. We add the word "-less" to it and we feel that we know that there is no boundary there and we are sure that we have understood. But once you begin to conceive of that which has no limits, then it will be frightening. No matter how much you visualize the boundary remains. You go further and further -- even millions and billions of miles beyond where lightyears end -- but wherever you stop the boundary will appear.

The meaning of boundless in our minds can at the most be the boundary of that which is very very far away; it is so far that it is beyond our grasp, but still it exists. Then again we will have missed. So something can be said about the sixth plane and we might think we have understood, but we have not.

Now with the seventh we will not even do so much as to say that we understand. The seventh cannot even be talked about. If someone tries we will immediately say, "What absurd things you are saying!" Therefore, an absurd word was used to indicate the seventh plane -- a word which has no meaning, which would mean nothing.

Take, for instance, the word aum: it has no meaning; it is a meaningless word, and we have used it in connection with the seventh body. Until the fifth body we can talk, but when someone insists on talking about the seventh we say, "Aum." Therefore, when a scripture was completed the words aum shanti were written. Do you know what it means? It means that the seventh has come; there is nothing further to be said. The scriptures end as soon as the seventh

appears; the beginning of the seventh is the end of the scriptures. Therefore, at the end of each scripture we do not write "The end"; we write "Aum Shanti." The aum is the symbol of the seventh and it is meant to convey that there cannot be any further discussion. It urges us to be tranquil and at peace thereafter.

We have conceived an absurd word which has no meaning, no motive behind it. And if there is any motive behind it, it is rendered useless because we have created this word for that world where all motives end. It is a motiveless word and therefore it does not exist in any other language of the world. Experiments have been carried out, but there is no meaning to aum. A Christian will pray and at the end of his prayer he will say "Amen." He is saying "Enough! Finished! Peace thereafter. Now no more words." But this is not equivalent to aum. Aum cannot be translated. It is the symbol we have chosen for the seventh.

It was carved in temples to remind us not to halt at the sixth because there is also a seventh plane. It is placed in between the images of Rama and Krishna to suggest that aum is greater than they are. Krishna gazes out of it -- but aum is much greater, aum is very vast. Everything appears out of it, everything merges into it. Therefore, we have not evaluated aum with anything else in the world. It is the holiest of the holy in the sense that it is the ultimate, the beyond, where everything loses its identity.

So nothing can be reported about the seventh plane. It can only be described in the language of negation:

"It is not this; it cannot be that, etcetera." But this also holds meaning only up to the sixth plane. Therefore, many seers have remained silent about the seventh. Those who tried to talk about it raised many difficulties for themselves, because even while talking about it they had to repeat again and again that it is inexpressible. Again and again they had to warn their listeners: "We speak about it, but indeed it cannot be spoken about." Then we are puzzled. Why do they speak of things which cannot be spoken of? They should not tell about it. But they say, "The seventh definitely is, but we have no words worthy to describe it."

There is nothing in the world comparable to it; it is inexpressible. There is a lot that can be told about it, a lot that can be expressed, but the difficulty is that there is no means of conveying it in words. It can be known but it cannot be expressed.

That is why those who were once very talkative, those who were great orators, those who could explain everything under the sun, became suddenly dumb when they returned from the seventh plane. When they are suddenly struck mute in this way their muteness conveys a message: their silent eyes speak of the unspoken. For example, in reference to what you are asking now, Buddha had made a rule that certain questions should not be put to him. He said, "Do not ask these questions. It is not proper to ask them; it is not proper that they should be known." He would say that a certain subject was indefinable and

hence should not be discussed. It would be improper to discuss it.

Lao Tzu said, "Please do not ask me to write, because whatever I write will become false. I will never be able to convey what I want to convey; I can only write that which I do not want to convey. But what is the use of that?" So he did not write until the very end. When his countrymen forced him, he wrote a small booklet. The very first sentence he wrote was: "As soon as truth is expressed it becomes a falsehood." But this is the truth of the seventh plane. At the sixth plane it becomes not false, but ambiguous. At the fifth the truth expressed is indisputable. At the seventh only its expression is impossible. Where we ourselves are no more, how can our speech and language remain? They too end with us.

Question 4

WHAT ARE THE DISTINCTIVE CHARACTERISTICS OF AUM FOR WHICH IT HAS BEEN CHOSEN TO REPRESENT THE SEVENTH PLANE?

There are two reasons for choosing aum. One is that a word was sought which had no meaning, which cannot be given any meaning -- because if it conveys any meaning it is reduced to the fifth plane. So a word was required which was, in a sense, meaningless. All of our words are meaningful; we make words so that they will convey meaning. If they do not convey any meaning why should they be used? We use them to speak, and the purpose of speaking is to convey some thought.

When I utter a word it should strike a certain meaning within you. So when people returned from the seventh plane they felt that if they made any words to express the seventh plane which conveyed a meaning, they would at once be reverting to the fifth plane. Then those words would be added to the dictionary where people will read them and think that they have understood. But the seventh has no meaning. You can say either that it is meaningless or that it is beyond meaning -- both of these mean the same thing.

So in the context that all meaning is lost, no meaning remains, what sort of a word could be found for this and how was it to be formed? This word was made with the help of great vision and foresight, and in a very scientific way. A root word was to be constructed, a basic word, which was to be made the foundation. So how was this word that should convey no meaning to be found? In what manner was it to be formed? In a deep way it would become a symbol for the original source.

The three basic sounds of our speech are a-u-m. All our developments of words are an expansion of these three sounds. They are the root sounds. Now the sounds of a-u-m in themselves carry no meaning, because it is their relationships that decide the meaning. When 'a' becomes a word it carries a meaning; when 'm' becomes a word it carries a meaning. But by themselves they are meaningless. Yet they are the roots, and all our speech

developments are extensions and combinations of these three sounds.

So these three root sounds were taken and were joined to make the word aum. Now aum could be written, but by writing it one could begin to think that it might have a meaning like any other written words. People would think that aum means that which is in the seventh plane. So no word was coined but a picture of aum was made: no letters were used for it. The three letters a-u-m are only sounds and not letters or words. So aum came into being in a pictorial form in order that it would not be relegated to a dictionary and would instead strike the eye and become a question mark. It came into being in this way so that one would become eager to find out what it means.

Whenever a man reads Sanskrit or comes to study the ancient books, this word becomes difficult to explain. Words come within their grasp because they have a meaning -- but [Aum symbol] is beyond comprehension. They always ask, "What does aum mean? What is its significance? What does it mean and why is it not written in letters like a-u-m? Why this pictorial form? If you look at its picture carefully, you will see that it is made up of three parts which are the symbols a, u and m.

This picture requires deep research; it is not an ordinary picture. Research upon it has been carried out from the fourth body and not from the physical plane. Actually, when a person enters the fourth body and is in the no-thought state, the notes of a-u-m

begin to resound within him and their combination makes up the word aum. When there is perfect stillness within, when thoughts are completely lost, then the hum of aum begins to resound within. This sound has been caught from the fourth plane where thought is no more and language is no more. Then what remains is the sound of aum. So in this way the sound was caught.

Now as I said before, each word has a pattern of its own. When we use a certain word a particular pattern forms within the mind. If someone meditates on aum, when it resounds on the fourth plane the corresponding picture will begin to manifest within. This is how all seed mantras were discovered. When the resonance of a particular chakra is caught by a meditator in meditation, the seed mantra of that chakra is revealed. This is how these seed mantras have been formed, and aum is the ultimate seed. It is not the seed of any particular chakra; rather, it is the symbol of the seventh which is the infinite or the eternal.

So in this way the word aum was hit upon. And when it tallied with the experiences of thousands of seekers who gave it their approval, this word was accepted. It did not come into existence with the approval of a single man or even a group of men. When the same word reverberated in a number of meditators, when millions of them testified to its authenticity, then only was it chosen. Therefore, the word aum is not the ancestral property of any religion or organization. Hence, the Buddhists and the Jainas make use of it

freely without any fear. It is not the property of the Hindu religion. The reason is that it has been attained by all sorts of meditators from various paths. Whatever equivalents we find in other countries are also, in a way, fragments of this very word.

Now if we examine the findings of Roman or Arabic seekers, we find that the note 'm' is invariably mentioned. Some carry 'a' along with 'm', but 'm' is certain. This is because 'a' and 'u' are very subtle, and thus they are difficult to catch. So the first part of the word slips from our attention and only the latter part is heard. Therefore, when the sound of aum begins to resound within, the 'm' in it is easily caught. If you sit in a closed room and chant aum the preceding sounds will give way to the sound of 'm'. Thus, 'a' and 'u' become completely inaudible, and it is the 'm' that resounds everywhere. So meditators then came to the conclusion that the note 'm' is certain, while that which precedes was not quite clear. The difference is only one of hearing, but wherever a search has been made in this direction something or other of this word has been grasped by meditators. When an extensive research is carried out -- for example, if a thousand scientists carry out the same experiment and get the same result, then its validity is proved.

This country is fortunate in that thousands of years have been spent here in the journey towards the self. Nowhere in the world have people of any country carried out this experiment on such a large scale and in such great numbers. Ten thousand meditators sat around Buddha; forty thousand, both male and

female, sat around Mahavira and they carried out mass experimentation. In a small place like Bihar forty thousand disciples of Mahavira were experimenting. Nowhere else in the world has such an event taken place. Jesus, poor fellow, was all alone, and Mohammed had to spend his time futilely battling with ignorant people.

In this country a special situation had developed in which people were aware of the fact that these are not matters to fight over. Here things were clear. Mahavira would sit and forty thousand people would practice meditation in front of him. This afforded a great opportunity to observe and verify the experiences of different meditators on different planes. There could be some error where there are only one or two practicing, but when there are forty thousand there cannot be any error. Forty thousand persons were occupied in different meditation techniques. Everything was properly thought out, everything was verified, everything was properly grasped.

Therefore, this country has made many more discoveries in the spiritual field than other countries, because in other countries the seeker was all alone. Just as the West is today carrying out scientific experiments on a large scale employing thousands of scientists, in the same way this country had at one time employed thousands of its geniuses, intellectuals, in the science of the soul. The discoveries which they brought back from their journey into the soul are very useful, but on their

journeys to other lands this knowledge became fragmented and distorted.

For instance, the cross of Jesus: it is a remnant of the swastika. On its long journey to distant lands this is what has remained of the swastika. The swastika was a symbol like aum. Aum is the symbol of the seventh, the swastika is the symbol of the first. Therefore, the picture of the swastika is dynamic. Its branches spread out and give the effect of motion; it is rotating all the time. The ordinary world means that which is moving all the time. So the swastika was made the symbol of the first body, and aum that of the last. There is no movement in aum. It is absolutely still; there is total silence; everything is at a standstill. With the swastika there is movement.

In its journey the swastika became a cross by the time it reached Christianity. There is every possibility of Jesus having come to Egypt as well as India. He was in Nalanda, the ancient Buddhist university, as well as Egypt, and so he gathered a great deal of knowledge. One thing was the knowledge of the swastika. But this knowledge turned out to be like the news brought back by a man who had seen many flowers to a place where only one flower existed. The message of Jesus was destroyed and only the cross remained.

The upper portion of the aum sign reached Islam. The half moon that they revere is the upper fragment of aum which was separated from the main part during its travel to Arabia. Words and symbols get badly distorted in their journey, and after thousands of years they get so worn out that it is difficult to recognize

their original form. New sounds, new words, are added to them as they travel from place to place, and different people with different languages use them. All kinds of changes take place, and then, when something separates from its original source, it is difficult to discern its place of origin, how it came to be and what happened to it.

The spiritual flow of the whole world is intrinsically connected with this country, because the basic, original source of spirituality was born here and it is from here that news of it spread far and wide. But the messengers who took the message to other lands and the people who received the message spoke a different language. Therefore, clarity was lacking in the delivering and receiving of the message. Now no Christian wearing the cross around his neck could ever think that it is part of the swastika; no Mohammedan can dream that the half moon he reveres is a fragment of aum.

According to some Catholic scholars, amen is only a far deviated form of aum. At the end of all Christian prayers the word amen is used to offer obeisance to the divine. It is also the belief of researchers that in The Bible, where it says, "In the beginning there was the word and the word was with God," aum is the word implied. Amen is referred to as the alpha and the omega -- the beginning and the end. It is also said that Jesus has told the apostle John, "I am Amen." In other places amen has been used to mean absolute truth or "So be it."

Many Latin words are utilized in the Catholic mode of worship, and in all of them a deviated form of aum is present. For instance, per omni secula seculorum, etcetera. It is also in the English words omnipresent, omniscient and omnipotent.
Nowadays many churches in India have begun to use the word aum in their prayers, and they have also carved it on their main doors. For instance, St. Mary's College in Darjeeling has the symbol [Aum Symbol] carved on the entrance of the main altar of its temple of worship.

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Question 1
IN THE CONTEXT OF THE SEVENTH BODY, YOU TALKED ABOUT AUM YESTERDAY. THERE IS STILL A SMALL QUESTION ON THE SAME SUBJECT. WHICH CHAKRAS DO A, U AND M INFLUENCE, AND HOW IS THIS HELPFUL TO THE MEDITATOR?
Yesterday I told you a few things about aum. There are a few more things worth knowing in the same context. In the first place, aum is the symbol of the seventh body, an indication of the seventh plane. It is a symbol of the seventh state which cannot be

explained by any word. No word can be associated or utilized in connection with it. Thus, a meaningless word was found -- a word which has no meaning. This I told you yesterday. The search for this word had been carried out through the experiencing of the fourth body.

This was not an ordinary search. Actually, when the mind is totally empty, without any clamor of words, without even a ripple of thought, even then the sound of the void remains. The void also speaks; the void has its own sounds. Go and stand in a very secluded place where there is not a single sound and you will find that emptiness has its own music. Seclusion has its own kind of sound, and in this silence only the basic notes remain -- a-u-m. All our melodies and tunes are developed by permutations and combinations of these basic notes. When all words, all sounds are lost, these basic notes remain.

So aum is the symbol of the seventh state, the seventh body, but this sound has been grasped in the fourth plane. In the emptiness of the mental body the resonance of aum is captured. If the meditator makes use of this aum there can be two results. As I told you before, all planes have two possibilities. The repetition of aum can bring about a state of sleepiness, a state of sleepy trance, and this state can be brought about by repetition of any word. The modulated repetition of any word has the same impact on the mind as gentle strokes on the head that produce drowsiness and sleep.

If this state is brought about by repetition of aum you become lost in a world of dreams and imagery which is the natural potential of the fourth body. It will then be a hypnotic sleep in which you can see whatever you want to see. You can travel to heaven and to hell or have a vision of God, but all this will be in dreams. You can experience bliss, you can experience peace, but all in a dream; nothing will be real.

This usage of aum happens more often, because this is easy. To produce the sound of aum loudly and be lost in it is very easy and enjoyable like pleasant dreams. The quality of the mental plane, as given by nature, is that of imagination and dreams. If the mind wishes to dream it can dream; this enjoyment is possible for it. The other possibility is that of willpower and visions of the divine.

If aum is used only as repetition upon the mind, its impact brings hypnotic sleep. What is called yoga tandra is brought about by the repetition of aum. But if aum is pronounced with the witness well established within; if you are fully awake and are listening to the sound without drowning in it, without getting lost in it; if the sound is on one plane and you are standing on another as the listener, the observer, the witness; if you are fully awake to the sound -- then only can work on the second possibility of the fourth plane begin. Then you will not go into yoga tandra, but into yoga jagriti, wakefulness.

I strive constantly to keep you away from using mantras. I always advise you not to use any mantra or any word, because the chances are ninety-nine out of

a hundred that you will go into an imaginary trance. There are reasons for this. The fourth plane is vulnerable to sleep; it knows only sleep. Its dream track is already there. It dreams every day. It is just as if we were to throw water into this room. After some time the water will dry up, but it will leave a mark on the floor. Then if we throw water again on the floor, this water will flow along the same tracks as previously.

The greater possibility with chantings and mantras is that your mind with its tendency to dream will at once, by its very mechanical process, fall into dreaming. But if you are fully awake and witnessing inside, observing the sound of aum without merging into it, without losing yourself in it, then it could do the same work as repeating "Who am I?" -- which I advocate. Now if you ask "Who am I?" in a sleepy state and are not a witness, the same error can take place here and you will merely be dreaming. But the possibility of this happening with "Who am I?" is less than with the repetition of aum, and there is a reason for it.

With aum there is no question asked; it is only a gentle touch. With "Who am I?" there is a question, not a mere pat. There is a question mark after "Who am I?" and this will keep you awake. It is an interesting fact that when there is a question in the mind it is impossible to sleep. If a difficult question revolves in your mind during the day, it spoils your sleep at night also. The question will not let you sleep. The question mark is a helpmate of sleeplessness. If

there is any question, any anxiety, any curiosity in the mind, it is difficult to sleep.

I suggest "Who am I?" in place of aum because basically it is a question, and since it is a question it is an intrinsic search for an answer. Besides, you will have to keep awake for the answer. In aum there is no question; it has no sharp corners and hence it does not strike you. It is absolutely round and there is no question. Its continuous gentle strokes generally lead only to imaginary trance.

Besides, there is no melody in "Who am I?" whereas aum is full of melody. The greater the melody, the more it will hasten you to sleep. "Who am I?" is disproportionate like the masculine form; aum is well proportioned like the feminine form: its gentle strokes quickly make you sleep. Words have forms and their impacts are different, their resonance is different. "Who am I?" has no melody; it is difficult to sleep with it. If we repeat "Who am I? Who am I?" near a sleeping man, he will awaken. If however we repeat "Aum, aum" beside a man who is asleep, his sleep will become deeper because the impact is different. This does not mean that aum is not workable. The possibility is there for someone who stands behind the repetition as an observer, a witness. But I do not advocate the use of aum for meditation. There are many reasons for this.

If you utilize aum for meditation, then it will inevitably become associated with the fourth body. Aum is the symbol of the seventh plane but its resonance is experienced on the fourth plane. Once you start the

meditation of aum this inevitable relationship of aum with the fourth plane will come about which will prove a barrier to further progress. So there is this difficulty with the word. It is experienced on the fourth plane but it is used for the seventh plane. We have no other word for the seventh body. Our experience of words ends after the fourth plane.

We use the last word of the fourth plane as the symbol for the seventh plane. There is no other remedy, because from the fifth starts the wordless state; then the sixth is absolutely wordless and the seventh is the ultimate void. On the last boundary line of words in the fourth state, where we leave all words, the last word heard will be aum. So aum is the last word in the realm of speech and the primal word in the realm of no-word. It is at the boundary line between the realm of words and the no-word state. This word is primarily of the fourth plane, but we have no other word nearer to the seventh plane; all others are far behind. Therefore, this word is used for the seventh.

So I prefer that you do not associate it with the fourth body. It will be experienced in the fourth, but it should be kept as a symbol of the seventh. Therefore, there is no need to use it for meditation. For meditation we should use such devices which will fall away with the fourth plane. For example, "Who am I?" -- this can be used in the fourth and can be discarded also.

The meaning of aum should remain symbolic. There is yet another reason for not using it as a device. That which is the symbol of the ultimate should not be

made a means: it should remain the end. The symbol of the absolute should remain only for the attainment. Aum is that which we have to attain, so I am against using it in any way as a means of meditation. It has been used in the past with detrimental results.

The meditator who practices the sound of aum takes the fourth for the seventh plane, because the symbol of the seventh is experienced in the fourth. When it is experienced in the fourth the meditator becomes confident that he has reached the seventh plane. He takes this to be the journey's end; thus, great harm is done on the psychic plane. The meditator then stops here.

There are many meditators who take visions, colors and inner sounds to be the attainment. This is only natural, because the symbol of the ultimate is felt on the boundary of this plane. Then they feel that they have reached the destination. So I am not in favor of prescribing the practice of aum for persons in the fourth body, as this technique will have no effect on the first, second and third bodies. Its effect will be felt only in the fourth. This is why other words are used to cause the necessary impact on the first, second and third bodies.

It is necessary to take one more point into consideration regarding the basic notes of a-u-m. Just as an example, The Bible does not say that God made the world; he did not perform the act of creation. It says, "God said, 'Let there be light,' and there was light." God pronounced the word. The Bible also says, "In the beginning there was the word" --

and many old scriptures testify to the same. At the very beginning there was the word and all else followed afterwards. Now even in India we say, "The word is the Brahman," although this causes a great deal of misunderstanding. Many people tend to believe that the word is enough for the attainment of the Brahman. The Brahman is attained only in the wordless state. "The word is the Brahman" means only this, that from all the sounds we know the most subtle of sounds is that of [Aum Symbol].

If we go back, back and back toward the source of the universe until we come to the void from where the world must have started, there also we will hear the resonance of aum. As we reach nearer to the void by entering the fourth plane the sound of aum is heard. From here we begin to fall into that world which must have been in the beginning. From the fourth we go to the spiritual body; from there to the cosmic body, and finally to the nirvanic body. The last resonance, which is heard between the last two, is also that of aum.

On one side is our individuality of four bodies which we call the corporeal world, and on the other side is our nonindividuality which we may call the Brahman. The resonance that vibrates on the boundary line of these two is aum. From this experience we come to understand that when the world of matter took form from the Brahman, the resonance of aum must have been ringing continuously. Hence, there was the word. So the belief is that everything came into being through the word. If the word is broken into its basic

components we find the three basic notes of a-u-m in it. This combination is aum.
So for this reason it is said that there was aum in the beginning and there will be aum in the end. The end means to revert to the beginning, and thus the circle is completed. Yet I always feel that aum should be used only as a symbol and not as a meditation technique. Other things can be employed as devices. A pure sound like aum should not be made impure by using it as a technique.
Many people fail to understand me. They come to me and say, "Why do you forbid the repetition of aum?" Perhaps they think that I am an enemy of aum, but the fact is that they themselves are. Such a pure word should not be used as a means of spiritual growth. In fact, our tongues are unworthy of pronouncing it; it is too pure to be uttered by the physical body. It is a word that begins where the tongue becomes meaningless, where the body becomes useless. Therein lies its resonance and this resonance vibrates on its own. It can be experienced; it cannot be created. Therefore, aum has to be experienced and not pronounced.
There is another danger. If you use aum as a technique you will never know the basic sound of the word as it arises from the existence, because your own articulation will be imposed upon it. So you will never witness its purest manifestation. Whoever uses the sound of aum as a technique never experiences aum in reality. By continued practice they will superimpose their own nuances on the actual

resonance when it comes. Then they will be unable to hear the pure reverberation of aum. They fail to hear the direct resonance of the void because they are filled with their own sound. This is natural, because that with which we are familiar becomes implanted in us. Therefore, I say that it is better not to be familiar with aum; it is better not to make use of aum. Someday it will appear in the fourth body and then it will have some meaning.

Its appearance in the fourth body will mean that you have reached the limits of the fourth body. Now you are about to step out of the psyche, out of the realm of words. The last word has come and you now stand at the place where the word started; you stand where the whole world stood at the beginning; you stand at the threshold of creation. And then, when its own melody begins to flow, its charm is inexpressible. There is no way of describing it. Our best music cannot compare with its smallest echo. No matter how hard we try we can never hear this music of silence with the outside ear. Therefore, it is better that we do not have any preconceived ideas about it. Let us not give any form or color to it or else we will be caught by our imagery and this will be an obstacle.

Question 2

THE BIOELECTRICAL DIFFERENCE BETWEEN MAN AND WOMAN PERSISTS UNTIL THE FOURTH BODY. DOES THIS MEAN THAT THE EFFECT OF A MALE MEDIUM OR A FEMALE MEDIUM IS DIFFERENT ON MALE AND FEMALE MEDITATORS? ALSO, PLEASE EXPLAIN WHY.

Many things will have to be clarified in this context. As I said before, the difference between male and female exists until the fourth body. After the fourth there is no difference. The fifth is beyond any difference in gender. But the difference is very fundamental up to the fourth body, and this basic dissimilarity will bring many kinds of results. Let us first understand the male body, then we shall go on to the female.

The first body of the man is male, the second is female, the third again is male, and the fourth female. In the female it is the opposite: her first body is female, the second male, the third is again female, and the fourth is male. There are radical differences because of this. It is these differences that have deeply influenced the whole history and religion of mankind and which have given man's culture a particular type of order.

There are some characteristics unique to the male body and some characteristics and specialities unique to the female body. These complement each other. In fact, the female body is incomplete and so is the male body; therefore, in the act of creation they have to unite. This union is of two kinds. If male a unites with female b externally, creation of a child takes place. If male a unites with female b within himself, a creation takes place which is toward the Brahman. This is the journey toward God, whereas the external union is the journey towards nature. However, sex is involved in both: if the male body unites externally with a female body, coitus takes place; if the male body unites with its own inner female body, then also sex takes place.

In the first the energy is diffused outwardly, whereas in the second the energy begins to move inwardly. This is what is known as the rising of the sex energy: it is a union with the woman within.

The energy always flows from the male to the female regardless of whether it happens outside the body or inside the body. If the sex energy of the physical body of a male flows toward the etheric female within him it is not diffused. Then happens what is known as brahmacharya. Then the energy flows upwards continually; it reaches up to the fourth body. After the fourth body brahmacharya has no meaning, because there is nothing like male and female there.

That is why after crossing the fourth plane the meditator is neither a male nor a female. The concept of ardhanarishwar -- Shiva as half man, half woman -- came into being with the first and the second body in mind. But this merely remained a symbol and we never understood it. Shiva is incomplete and so is Parvati. Together they become one. So we drew a picture of Shiva as being half man, half woman, but in actual life this other half is not visible outwardly. It hides behind each of us. One side of you is male and the other female, and this is why very amusing incidents take place sometimes.

No matter how fearless and strong a man is in the outside world, no matter how influential -- whether he is Alexander the Great or Napoleon or Hitler, whether in the office, in the store or in the market, he lives like a lion the whole day, but by evening all his swagger is lost before a simple woman in his house. This is very

strange. What is the reason behind this? The fact is that he uses his male body twelve or fourteen hours and after that time his first body becomes tired. When he reaches home the first body demands rest. Then the second body which is the female comes to the forefront and the male body becomes secondary.

Now the wife has made use of her first body the whole day long, so by evening the male body behind her has the upper hand. Then the woman begins to behave like a man and the man like a woman.

It should be remembered that the intercourse with one's own inner female body is the method for the upward flow of the life energy. This process has more inner details, but we shall not talk about that at present.

Another thing: the energy always flows from the male to the female. The most important quality of the male body is that it is not receptive; it is always aggressive. The male can give but he cannot take. No current flows from the female to the male; it is always from the male to the female. The female is receptive. She can take but she cannot give.

There are two results of this and both are worth knowing about. The first result is that since the female is receptive she can never become the giver of shaktipat; shaktipat cannot take place through her. This is the reason why there are so few female masters in the world, nor are there any female gurus of the stature of Buddha and Mahavira. The reason is that no energy can be imparted to anyone through her. It is a fact though that women gathered in great

numbers around Buddha, Mahavira and Krishna, but not a single woman of the stature of Krishna was ever born around whom millions of men would gather. The reason for this lies in the fact that women can only be recipients.

It is also an interesting fact that around a person like Krishna there will be very few men but very many women. The same was the case with Mahavira: there were ten thousand male ascetics, monks, and forty thousand nuns. The ratio is four to one always. If there is one man there are always four women around him. Men could not be as affected by Mahavira as women could be, because both they and Mahavira are men. What was transmitted by Mahavira the women could absorb. But men are nonabsorbent; their receptivity is very limited. Therefore, though it is man who is the herald of religion it is woman who always protects and preserves it; it is woman who saves religion on earth. Men only pioneer religion.

Woman is receptive; the quality of her body is receptivity. She has this quality biologically also. She has to carry a child for nine months, and after that she also has to bring it up; thus, she has to be receptive. No such work is assigned to man by nature. He becomes a father for a moment and then he is out of the picture. The woman receives the semen and then retains it. This fact works in shaktipat also. Therefore, in shaktipat a man cannot receive from a woman. This is speaking generally; there can be exceptions. Of these rare cases I shall talk later. Sometimes this can happen, but the reasons are different.

Ordinarily, shaktipat does not take place through a female body. You can call this a weakness of the female body. But she has a complementary quality -- the strength and power to take shaktipat quickly. Man can conduct shaktipat but he is unable to receive it. Therefore, shaktipat is also difficult from man to man because the male meditator is not receptive; such is his personality. At the very first step, there where he has to begin, stands the male in him who is not receptive. There are cults in which a man performs his spiritual practice taking himself to be a woman. This is a method of making him receptive. Still man does not become receptive. Woman becomes receptive without any difficulty because she is receptive by nature. Therefore, in shaktipat a woman is always in need of a medium. Why she is not able to get grace directly, please understand well.

Shaktipat happens from the first body. If I conduct shaktipat it happens to your first body. The energy will emerge from my first body and strike at your first body. If you are a woman this will happen quickly. If you are a man, then it will require more effort; it will be difficult. Somewhere deep within, somehow, you will have to acquire the state of complete surrender. Then only is it possible; otherwise not. Man does not surrender; no matter how hard he tries he cannot surrender. Even if he says "I surrender," it will be in an aggressive manner. In other words, it is the ego that is proclaiming the act of surrender. It says, "Look! I surrender." The 'I' standing behind does not leave him.

A woman does not have to surrender: she is already surrendered; it is in her nature. To yield is the quality of her first body. She is very receptive. Therefore, shaktipat from a man takes place easily within her. From man to man it is very difficult and from woman to man nearly impossible. From man to man, though difficult it is possible. If there is a powerful man he can reduce the other man to a near-female condition. Shaktipat through a woman is practically impossible, be-cause in the moment of the happening she tends to absorb the vital energy herself. Her first body is like a sponge and sucks everything in.

Until now we talked of shaktipat. In the case of grace the conditions are the same. Grace comes from the fourth body. The fourth body of the male is female so he receives grace very readily. Now the woman's fourth body is male so she experiences the same difficulty with regard to grace: she cannot receive grace directly. The fourth body of the male is female; therefore, Mohammed, Moses, Jesus, established relationships with God instantaneously. As the fourth body was feminine in them, they were able to drink in the grace as soon as it descended upon them.

The female has the fourth body of the male. At this extreme is her male body, and this makes it impossible for her ever to receive grace. Therefore, the female has no direct message; that is, no woman has been able to claim that she has known the Brahman. At her fourth body is the male that causes the hindrances. She cannot receive grace from that end.

Man receives grace directly. It is difficult for him to take it from someone, as happens in shaktipat, because he himself is the barrier there. But it is not so for the woman. She can receive shaktipat from any medium. Even very weak people are capable of performing shaktipat on women. This is why even very ordinary mediums are successful in this. Shaktipat depends less on the medium himself and more on the receptivity of the recipient. But women always require a medium. It is very difficult for them without a medium, because then no happening can take place.

We have been talking of the ordinary state of things. Extraordinary conditions can also be created. It is because of the ordinary course of things that there have been fewer woman meditators. This does not mean that women have not experienced God; they have experienced God but there was always a medium in between. However negligible, the medium has always been present; they had their experience through a medium. Another thing: there can be differences caused by unusual conditions. For example, it is more difficult for grace to happen in a young woman; it is a little easier in an older woman.

It is an interesting fact that throughout life our sex remains flexible; we do not remain in the same male-female ratio throughout life. There is a continuous change; the ratio keeps on changing. So it happens that a woman develops hair on the upper lip and chin in later years. Even her voice changes by the time she is fifty and it becomes deeper, more like a man's.

The feminine voice will have gone. Her ratio changes: the male factors emerge and the female factors recede. Actually, her work as a woman is over. There was a biological binding up to the age of forty-five which now is no more. She is no more bound to the female in her, so the possibility of grace is more in an older woman. This is so because the male element increases in her first body and the female element decreases in her second body. Also, the male element in her fourth body decreases and the male element in her third body increases. So grace is possible in an older woman.

A very old woman under certain conditions can act as a medium for a young woman. A very old woman, nearabout one hundred years old, and who has no trace left in her mind that she is a woman, can act as a medium for men also. But this will be a different thing altogether. It is the same for men: as a man gets older his female traits go on increasing. Old men generally behave like women. Many masculine traits fall from their personalities and feminine traits develop.

In this connection it is necessary to know that the personality of whoever receives grace in the fourth body develops feminine traits. For instance, if we were to examine the body or the personality of Mahavira or Buddha, they appear more feminine than masculine. The softness and beauty of a woman combined with the feminine receptivity is increased in them. The quality of aggression leaves them, and so

they become full of nonviolence, compassion and love; violence and anger are banished forever.

Nietzsche has accused Jesus and Buddha of being feminine, and he says that for that reason they should not be counted among men. They have no manly qualities and they have succeeded in making the whole world effeminate. There is some truth in his complaint. You will be surprised to know that we have depicted Buddha, Mahavira, Krishna and Rama without a beard or mustache. It is not that they did not have mustaches and beards, but by the time we made their pictures their personalities had become filled with feminine qualities; thus, the beard and mustache would have looked out of place. We dropped them because they no longer suited their effeminate manner.

Such an incident had taken place in the case of Ramakrishna. His condition could have become a unique case for scientists. It was a very strange happening. Later on his followers tried to hide the facts -- because how were they to talk about it? He developed breasts and began to menstruate. This was such a strange happening -- a miracle we might say. His individuality became so effeminate that he walked like a woman and talked like a woman, and in such an exceptional case many other changes can occur. For instance, in such circumstances one cannot perform shaktipat on anyone. His personality had become completely feminine.

With the help of the meditation techniques of Buddha and Mahavira, hundreds of thousands of people

attained to the fourth body. As soon as they reached the fourth plane their personalities became feminine. By this I mean that the passive side of their nature developed. Violence and anger vanished as aggression left them; affection, love, compassion and nonviolence increased. Femininity took hold as the inherent nature of this whole country, and my feeling is that this was the cause of the great amount of aggression that occurred here. All the neighboring masculine countries succeeded in subduing the feminine personality of India.

In one way a very valuable thing took place -- that we experienced wonderful things on the fourth plane. But on the plane of the first body we found ourselves in difficulty. Everything has to be compensated for. Those who were prepared to leave the treasures of the fourth plane attained the wealth and kingdoms of the first plane. Those who were not prepared to leave the pleasures of the fourth plane had to give up many things on the first.

After Buddha and Mahavira, India lost its aggressive instinct and became receptive. So with whoever came we made it a point to be-come receptive; whoever came we absorbed them within us. The question of segregating them never occurred to us, let alone attacking them. That question was lost forever because our personality had become feminine. India became one large womb that harbored all who came to her. We denied no one; we never tried to remove any of these aggressors from among us, because the warlike quality that was required in order to fight was

no longer within us. With the great men it became lost, and the ordinary masses followed the great men. And the masses had to remain dominated by them. The ordinary man heard the great men talk on nonviolence, compassion, and saw them living accordingly, so he accepted their word and remained silent. He could have fought but he had no leader.

If the history of the world is ever written from a spiritual point of view -- when we no longer will consider only physical happenings as history but instead will begin to consider the happenings on the plane of consciousness as history, that is the real history -- then we shall understand that whenever a country turns spiritual it becomes feminine. And whenever it becomes feminine, lesser cultures, most ordinary cultures, will defeat it. It is a surprising fact that those who conquered India belonged to very backward cultures. In many ways they were wild barbarians, whether they were Turks or Mongols or the Moguls. They had no culture, but in a sense they were men -- though barbarious -- and we were feminine, passive. We had no other way than to absorb them within us.

So the female body can absorb. Therefore, a woman needs a medium while the male body can transfer energy as well as receive grace. That is why men like Mahavira had to say that women will have to be reborn as men for the final attainment. This was one reason among many others. She cannot receive grace directly. It is not necessary that she should die to become a man. There are methods in which a

transformation of personality can be brought about. The second body can become your first body and the first body can be made to take the position of the second. For this there are techniques of profound willpower by which in this very life physical transformation is brought about.

There is an interesting story about one of the Jaina tirthankaras. One of the Jaina tirthankaras was a woman by the name of Mallibai. The Swetamber sect calls her Mallibai while the Digamber sect calls her Mallinath; they take her to be a man because the Digamber Jainas feel that women are not entitled to moksha -- liberation. Therefore, a tirthankara cannot be a woman, and so they call Mallibai, MalliNATH. Now, nowhere else in the history of mankind is there such a controversy about a person. There have been all kinds of other controversies: over whether a man was five feet six inches or five-five, over when he was born, over when he died, but never was there a controversy where the sex of the individual became a matter of dispute. One sect believes Mallibai to be a man and the other a woman.

What I feel is that when Mallibai began her spiritual search she must have been a woman. But there are such methods by which the first body can be changed into a masculine body, and it was after this took place that she became a tirthankara. So the first sect, who take her to be a woman, revere her first state; and the second sect, who take her to be a man, worship her second state. Both are correct. She was a woman but she must have turned into a man. Mahavira's path is

such that any woman who goes through it is bound to become a man. His path is not of devotion but of knowledge, and so it is completely aggressive. His path is not one of receptivity.

If any man begins to sing and dance like Meera for years on end, sleeping with the image of Krishna on his chest and considering himself his beloved, he will remain a man in name only. His consciousness will undergo a complete transformation. The first body will change and become female, and the second body will change and become male. If the transformation is very deep there will be physical changes in his body also; if not the body will remain the same. But the mind will not be the same: he will develop a feminine consciousness. So in these special cases things can happen: the happening of shaktipat can take place; there is no difficulty. But this cannot be a general rule.

Shaktipat can happen through man and he can receive grace directly also, but it is difficult for a woman to attain direct grace. The door to grace can only open for her through shaktipat. This is a fact and not an evaluation. There is no question of high and low, above or below: such is the fact. It is as much so as the fact that man ejaculates semen and woman receives it. If someone asks whether a woman can ejaculate semen into a man we will have to say no, because there is no natural law for this. There is no question of either one being above or below. But all manner of evaluation arose out of this fact. Woman came to be looked upon as inferior because she is the recipient. Then the value of the giver went up.

The difference in status between man and woman all over the world arose from the fact that man considers himself the giver, the provider, whereas woman considers herself the recipient. But who said that the receiver must necessarily be inferior? And if there were no one to receive, what use will there be for the giver? And vice-versa: if there is no giver, of what use will be the receiver? There is nothing superior and inferior in it. In fact, these two are complementary to each other and neither is independent of the other. They are interdependent; they are tied to each other. These are not two separate entities, but rather two sides of the same coin in which one gives and the other receives.

Normally however, the very concept of the giver raises a picture of superiority within our minds. There is no reason why the receiver should be inferior. Many things are connected with this, however, and the status of women has been accepted as second to men. Not only men but even women have accepted this position. In fact, both are first in their respective places -- he as a man and she as a woman. There is no second place; both are complementary.

Now this concept has had extensive consequences in many areas and it has permeated our entire civilization and culture. That is why man went hunting -- because he was aggressive. And the woman sat at home waiting for him; she accepted him naturally. He went to the fields, he harvested the crop, he worked in his shop, he flew airplanes, he went to the moon, he went out to do all these things because he was

aggressive. The woman sat at home waiting for him. She also did a great many things but was not aggressive; it was receptive. She set up his house, she gathered things together, she kept everything in place. In all cultures the principle of stability is due to women.

If the woman was not there man would have been a wanderer, a vagabond; he could never set up a house. The woman acts as a peg. He wanders here and there but has to return to the peg. If the situation were otherwise he would never have settled down. Then there would have been no towns and cities. City culture came into being because woman wanted to stabilize her living in one place. She always pleads to the man, "Enough! Let us stop; let us halt. A little difficulty may come, but let us not go any further." She catches hold of the soil and grows roots into it. Then man has to make a world around her. That is how towns and cities came into being. This is how all cultures, civilizations and homes, which woman beautified and sanctified, were made. No matter what the man earned or gathered in the outside world, she saved.

Man is never interested in saving. He earns, and there the matter ends; he is no longer interested. He is eager and anxious as long as he is fighting with the world, challenging the world; his attention is always turning to other places for conquest. Whatever he brings there is someone else looking after it all, saving it all, and this individual has her own place, her own value. She is a complementary part of the whole

situation, but as she does not go out to earn, as she does not accumulate, as she does not create, it seemed to her that she was lagging behind. This feeling entered even into very small things, and everywhere she began to feel a sense of inferiority which is absolutely unfounded.

This inferiority brought evil results. As long as woman was uneducated she tolerated this inferiority, but now she will not. In order to break this sense of inferiority she has gone about doing exactly what men do. This will prove very detrimental to her. She can violate her basic personality, and this can have destructive results deep within her psyche. Now she wants to be on a level with man, but she cannot be like a man completely. She will only succeed in making herself a second-rate man; she cannot be a first-rate man. She can, if she chooses, make herself first rate in her womanhood.

There is no evaluation in this, but these are the facts about these four bodies; that is what I mean to say.

Question 3

IN THAT CASE THERE MUST BE A DIFFERENCE IN THE SPIRITUAL PRACTICES OF MAN AND WOMAN.

There will be a difference, and it will not be in spiritual practice so much as in the state of mind. For instance, when the method is one and the same, even then a man will go about it aggressively, whereas a woman will go about it in a passive way. The man will attack, the woman will surrender. The method will be the same but the attitudes will be different. When a man

enters into spiritual practice he catches it by the neck, so to speak, but when a woman starts a spiritual practice she will place her head at its feet.

This difference in attitude is natural and there is no more difference between the two than this. The woman's attitude will be that of surrender: when she reaches she will not say that she has attained God; rather, she will say that she is fortunate that God has taken her unto himself. When man reaches the ultimate he will not say that God has taken him in; he feels that he has ATTAINED God. The difference is in their comprehension. This difference is bound to be, but only up to the fourth body. After that there is no question of male and female.

Question 4

YOU HAVE SAID THAT THE PRACTICE OF CHANTING AUM ALSO BRINGS ABOUT THE NADA, THE INNER SOUND. DOES IT COME ABOUT SPONTANEOUSLY ALSO? WHICH IS THE PROPER NADA?

If it comes spontaneously it is more valuable. If it comes with the repetition of aum it can be imaginary. That which comes of its own accord is authentic, valuable. If the nada begins you should become a witness. Do not be merged into it, because that is the state of the seventh plane. If you tend to get lost in the nada before reaching the seventh you will halt there; it will act as a brake.

As these inner sounds become more and more subtle, our witnessing too will have to become more

and more subtle. We will have to go on observing to the end, when the sound is completely lost.

Question 5

ON WHICH PLANE DOES SHAKTIPAT TAKE PLACE IN THE MEDITATOR AND ON WHICH PLANE DOES GRACE TAKE PLACE? IF THE MEDITATOR'S FIRST, SECOND AND THIRD BODIES ARE NOT FULLY DEVELOPED, WHAT EFFECT WILL SHAKTIPAT AND AWAKENING OF KUNDALINI HAVE ON HIM?

I have already told you that shaktipat takes place in the first body and grace in the fourth. If shaktipat takes place in the first body and the kundalini is not awakened, it will awaken -- and with great speed. Then we will have to be very careful, because with shaktipat what ordinarily happens in the course of months happens in a few seconds. Therefore, before shaktipat there should be a deep preparation of the first three bodies. A sudden shaktipat on a person who is not at all prepared, on any Tom, Dick or Harry, can be harmful. Therefore, a little preparation is necessary before shaktipat. No elaborate preparation is necessary; only enough to bring the three bodies in focus. That is the first thing.

The next is that there should be a line of connection between the three so that the energy does not become blocked anywhere. If shaktipat gets caught on the first plane it can be dangerous. If it spreads to all the three planes it will not be harmful. If it stops at the first it is very harmful.

It is just as if you receive an electric shock while you are standing on the ground: this is then harmful. But if you are standing on a wooden frame it will be quite safe: the current of electricity then passes through your body and makes a circuit. If the circuit is formed there is no danger. It is only dangerous if the circuit breaks. All energies follow the same rule: they go around in a circle. If the circuit breaks in between you receive a shock. So if you stand on wood you cannot receive any shock.

You will be surprised to know that the use of wooden platforms for meditation had no other purpose than the fact that they were nonconductors. Deerskins and leopard skins were used for the same reason: so that the energy that is released by meditation should not give a shock. So these nonconductors were used as seats. A man can be killed by this electric shock. Therefore, the meditator put on wooden sandals and slept on a wooden platform. He may not have known why he did all this; he merely followed the rules laid down by the scriptures. Perhaps the meditator who practiced this thought that he was torturing his body so that the body should not have any comfort. This was not the reason. The danger was quite different. Any moment the happening might take place within the meditator from any unknown source. He must be fully prepared.

If his preparations for the first three bodies are completed, the energy he receives will form a circuit within him. If he is not ready and the energy is obstructed at the very first body, it is harmful.

Therefore, this minimal preparation is necessary so that the meditator is able to make a circuit. This preparation is easy and does not take long. It is not at all difficult.

So shaktipat can be useful to a certain extent to have a glimpse of the divine; but a preliminary preparation is needed, otherwise it is harmful for an unprepared layman.

Kundalini rises with great intensity through shaktipat, but it can go only up to the fourth body. However, this much of a glimpse is more than sufficient. The journey after that is entirely individual. If a flash of lightning on a dark night reveals a little of the path to you, it is more than enough. Once the road is seen everything changes. Then you will no longer be the same person you were before. Thus, shaktipat can be used to see a little of the distance that lies ahead. The initial preparation, however, is necessary. If given to the masses directly it can be harmful.

And the most surprising thing is that it is the masses who are always looking for shaktipat and such things. The ordinary man wants to get something for free -- but nothing is ever obtained free. Many times we come to know afterwards how expensive the free gift turned out to be. Never try to obtain anything for free. We should always be ready to pay the price. In fact, the more we show our readiness to pay the price, the more worthy we become. The greatest price we pay is by our efforts for spiritual growth.

Two days ago a lady came to me and said, "I am well advanced in years and am nearing death. When will I

attain enlightenment? Please hurry and do something lest I die." I told her to come for meditation for a few days; then we would see what is to be done.

She said, "I do not want to be bothered with meditation. Do something so that I may attain enlightenment."

Now this lady is searching to get something without paying for it. Such a search is dangerous. You gain nothing by it; on the contrary you lose. The meditator should not harbor any such expectations. One receives what one is ready for. You should trust that this is so.

In fact, a man never gets less than he deserves. This is a law of existence, it is the universal law. You get as much as you are prepared for, and if you do not get then know that it is not an injustice; rather, you are lacking preparation. But our minds always lull us into the belief that injustice is being done to us. We are always very sure of our own worthiness and complain against existence.

We always receive according to our own worthiness. Worthiness and attainment are two names of the same thing. But the mind expects a great deal and strives for very little. There is a great gap between our expectations and our effort. This gap is very self-defeating. It can be very harmful. Because of this we wander here and there in the hope of getting something somewhere. Then, when the number of such persons has increased, it is certain that some clever person will come forward to exploit them. He will offer to give them what they seek for free. Such a

person hardly knows anything. He comes upon some formula from somewhere which he can work upon them, and though its effect will not be very deep it can still be harmful.

For instance, take a man who has no knowledge of shaktipat: he too can practice a little bit of shaktipat with the help of body magnetism. But he has no knowledge of the other six bodies within. The body has its own magnetic force. If arrangements are made through some situation you can be made to receive shocks through it. This is why the meditator in ancient times was careful about which direction to keep the head when sleeping. He would not put his head in a certain direction or his feet in a certain direction.

The earth has its magnetic force and the meditator is always mindful to be properly aligned with it so that he is constantly magnetized by it. If you sleep at an angle to this force your body magnetism becomes less. If you lie in the direction of the current, the force which gives the earth its magnetism and which forms the earth's axis will also magnetize your own body magnet. It fills your body with the magnetic force in the same way that a piece of iron is magnetized by placing it in front of a magnet. After becoming magnetized it will begin to draw smaller objects like pins and needles.

So the body has its own magnetic force. If it can be properly aligned with the magnetic force of the earth it is very beneficial. The stars too have magnetic forces. On special occasions certain stars are particularly magnetic. This can be verified; we have all the

necessary information. So if you are in a particular state seated in a particular posture at a certain special moment, a particular star will cause your body to become especially magnetized. Then you can give magnetic shocks to anyone and they can take it for shaktipat. But it is not shaktipat. The body has its own electricity. If this is produced in a proper way you can light a bulb of five to ten watts by merely holding it in your hand. These experiments have been successful. There are people who just hold the bulb in the palm of their hand and it is lighted. But the energy within the body is infinitely more.

Twenty years ago a woman in Belgium became unexpectedly electrically charged. No one could touch her; anyone who did got a shock. Her husband divorced her, and the reason given was that he got an electric shock whenever he touched her. The divorce created a sensation all over the world. After many tests it was discovered that her body had started producing surplus electricity. The body has many batteries. If they are working in order we do not feel anything. If the order is disturbed a great deal of energy is produced -- released.

You take energy from the food you eat and this energy charges the batteries in your body. Therefore, many times you feel the necessity to recharge the batteries. A man is tired and spent by the evening. A good night's rest recharges him. However, he does not know what it is that recharges him in sleep. During sleep some influences are at work upon him. Much psychic research has been done and we know what

kind of forces work on him in sleep. If a man wishes he can take advantage of these influences in the waking state. Then he is capable of giving you energy shocks that are not even magnetic but which are of the body electricity. You can mistake this for shaktipat.

There are many other ways of pseudo shaktipat that are equally false. They are in no way connected with the actual transmission of divine energy. If a person has no knowledge of body magnetism, of body electricity, but he knows the secret of breaking the electric circuit of your body, he can give you energy shocks then too. There are many ways of breaking your body's electrical circuit, and when this is disturbed you receive a shock. Nothing comes from the other person toward you but you feel the shock. It is the shock of your own body electricity which has been disturbed.

I cannot tell you everything in detail because it is not proper to do so. All that I say is incomplete. Even the false methods I talk of are not completely described, because it is very dangerous to speak extensively and completely about them as then there is the temptation to try them out. Our curiosities are very shallow. One mystic has referred to curiosity as sin: there is only one sin in man -- the sin of curiosity. He has no other sin. Man commits so many sins entirely out of curiosity. We are not aware of this, but it is curiosity which makes him commit many crimes.

There is a story in The Bible that God told Adam to eat the fruits of all trees but one. This one curiosity

put him into difficulties. The original sin was the sin of curiosity -- and he found himself in trouble. What was the secret? In such a large forest filled with trees of delicious fruits what could be so special about the fruit of this ordinary looking tree? But this one tree began to have a meaning to him and all the rest became meaningless. His mind was hovering round this one tree until he could no longer remain without tasting the forbidden fruit. Curiosity got the better of him, and Christianity says that this was the original sin that man committed. Now, what sin could there be in tasting a certain fruit? The original sin was his curiosity.

Our mind is filled with curiosity -- but it rarely inquires into it. Inquiry happens in one who has grown beyond curiosity. Remember, there is a fundamental difference between curiosity and inquiry. A curious man never inquires; he is only filled with curiosity about everything and does not see one thing in its entirety. He hardly glances at one thing when ten others draw his attention. Then he is never able to investigate.

The false methods I have talked about are not complete. Some important parts of these methods have been purposely dropped. It is necessary to do so because our minds coax us with the curiosity to try them out. There is no difficulty in performing these experiments. When false seekers go in search of power, in search of God, they come across false givers of power also. Then it is like the blind leading the blind. The blind leader is bound to fall and also the

long line of blind people that is behind him. Then the harm done is not only of a lifetime but of many lives. It is easy to break a thing but very difficult to set it right again.
So do not try in this respect to investigate out of curiosity. Prepare yourself in the right direction. Then what is necessary for you will come your way; it certainly comes.

In Search of the Miraculous Vol 2
Chapter #7
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Question 1
YESTERDAY YOU TALKED TO US ABOUT THE EFFECT OF SHAKTIPAT AND KUNDALINI AWAKENING ON PERSONS WHOSE FIRST THREE BODIES ARE NOT PREPARED FOR IT. PLEASE EXPLAIN FURTHER WHAT KIND OF EFFECT WILL TAKE PLACE IF THE SECOND AND THIRD BODIES ARE NOT PREPARED. ALSO, HOW SHOULD A MEDITATOR PREPARE HIS PHYSICAL, ETHERIC AND ASTRAL BODIES FOR THE EVENT?
The very first thing to be understood in this connection is that complete harmony in the first, second and third bodies is absolutely essential. If there is no harmonious connection between these three bodies kundalini awak-ening can prove harmful.

There are a few things which are very necessary in order to bring about this harmony, this relationship.

Firstly, as long as we are unaware and insensitive towards the physical body, this body cannot establish harmony with other bodies. By insensitiveness I mean we are not fully aware of the body. When we walk we are hardly conscious of the fact that we are walking. When we stand we are hardly conscious of the fact that we are standing. When we eat we are hardly conscious of the fact that we are eating. Whatever activity we do with the body we do in unawareness, like a somnambulist. If we are unaware about this body we must be doubly unaware towards the other inner bodies, because they are more subtle. If we are unaware of this gross body which is visible to the eye, the question of being aware of the invisible subtle bodies does not arise. It is impossible to be aware of them. Harmony cannot be without awareness. Harmony is possible only in a state of awareness. In a state of unawareness all harmony is broken.

So the first thing is to be aware of the body. With whatever small action the body performs remembering is absolutely necessary. There should be mindfulness with all that we do. As Buddha used to say, "When you walk along the road be aware that you are walking. When you lift the right leg your mind should be conscious of the fact that the right leg has been lifted. When you sleep in the night you should know when you change sides."

There is an incident in the life of Buddha from when he was still only a seeker. He was passing through a

village with a companion. They were both talking when a fly sat on Buddha's neck. He was in the midst of discussion when he lifted his hand to drive the fly away. It flew away -- but Buddha stopped suddenly. "I have committed a serious error," Buddha told his companion. Then he lifted his hand again in the act of driving away the fly.

The fellow seeker exclaimed in surprise, "What is this you are doing? The fly is no longer there."

Buddha replied, "Now I am driving the fly away as I should have. Now I am fully aware of what I am doing. Now as the hand lifts, I am fully aware that it is being lifted and that it is going in the direction of my neck to drive the fly away. That time I was talking to you; hence my action was mechanical. I committed a sin against my body."

If we begin to do all our physical acts with full awareness, then the identification with the physical becomes broken. If you lift one hand upward with full attention you will feel yourself apart from the hand -- because the one who lifts is different from that which is lifted. The feeling of being apart from the physical body is the beginning of the awareness of the etheric body. Then, as I said before, you should be fully aware towards this second body also.

Suppose there is an orchestra playing. Many types of instruments are played in an orchestra. If there is a man in the audience who has never heard music he will only hear the drums because this is the instrument that makes the loudest sound; he will not be able to catch the softer notes of other instruments.

But if he begins to become aware of the music he will slowly catch the softer notes. As his awareness increases he will begin to catch the most delicate subtle notes. Then as his awareness increases further he will not only catch the notes but he will become aware of the gap between two notes -- the silence between two notes. Then he will have grasped the music completely. The interval, the gap, is the last thing to grasp. Then it can be said that his grasp of music is complete.

The interval, the silence between the two notes, has its own meaning. In fact, the notes are meant only to accentuate this silence. How much this silence is brought into function is the real thing in music.

If you have seen Japanese or Chinese paintings you must have been surprised to note that the painting is always in one corner; the rest of the canvas is left empty. Nowhere else in the world do we find this method of painting, because nowhere else has the artist painted with such meditativeness. In fact, nowhere except in China and Japan have meditators taken up painting. If you ask this artist why he has wasted such a big canvas for such a small painting when he could have easily used a canvas one eighth of its size, he will reply that in order to bring out the empty space of seven eighths of the canvas he specifically worked on the remaining part. In reality, this is the ratio.

Ordinarily when a tree standing in an open space is painted the whole canvas is taken up. Actually the tree should be in one little corner, as in comparison to

the vast skies the tree is very insignificant. This is the actual ratio. When the tree stands in its right spatial proportion on the canvas, then only can it be alive. Thus, all your paintings are out of proportion. If a meditator produces music there will be less sound and more silence in it -- because the notes are very small compared to the silence that joins them. The sounds have only one use -- to give a hint of the emptiness, the silence, and then to depart. The deeper you move in music, the deeper will become your sense of silence.

The purpose of our physical body is only that it gives us a perception of our more subtle bodies, but we never use it to this end. We remain fixed only at the physical body because of our sleepy identification with it. We are asleep; and thus we live in the body in a very unconscious manner. If you become aware of each and every action of this body you will begin to feel the presence of the second body. The second body too has its own activity, but you will not know the etheric until you have become fully aware of the activities of the physical body, as the etheric is more subtle. If you are fully aware of the activities of the physical body you will begin to feel the movements of the second body. Then you will be surprised that there are etheric vibrations within you that are active all the time.

A man becomes angry. Anger is born in the etheric body but it manifests in the first body. Basically, anger is the activity of the second body; the first body is used as a medium for expression. Therefore, you can

stop anger from reaching the first body if you wish. This is what is done in repression. Suppose I am filled with anger: I feel like beating you with a stick but I can stop myself. Beating is an activity of the first plane. Basically, there is anger but now there is no manifestation of anger. I can withhold myself from the act of beating; I can even smile at you if I wish. But within anger has spread throughout my second body. So in repression what happens is that we hold back on the plane of manifestation, but it is already present at its original source.

When you begin to be aware of the processes of the physical body you will begin to understand the movements of love, anger and hatred within you; you will become aware of their presence. Until you grasp the movements of these emotions that rise from the second body, all you can do is repress them. You cannot be free from them because you only become aware of them when they have reached the first body -- and not even then many times: often you only become aware of them when they have reached another person's body. We are so insensitive that not until your slap reaches someone's cheek do you realize what you have done. After the slap you come to know that something has happened.

All emotions rise from the etheric body. Therefore, I also call the second, etheric body the emotional body. It has its own momentum; it has its own movements for anger, love, hatred, restlessness. You will come to know these vibrations.

In fear the etheric body shrinks. The process of shrinking we feel in fear does not belong to the first body. The first body remains just the same; there is no change in it whatsoever. But the effect of this contraction of the etheric body becomes evident in the person's walk, in the way he sits. He looks subdued all the time. He will not stand straight. When he speaks he will stammer. His legs will shake when he walks; his hands will tremble when he writes.

Now anyone can recognize the difference between the handwriting of a man and a woman; it is not at all difficult. A woman's handwriting will never be straight. No matter how symmetrical and well formed, there will always be signs of trembling in it. This is a very feminine characteristic and it comes from a woman's body. A woman is fearful all the time; her personality has become stricken with fear. So without any difficulty one can recognize the handwriting of a woman from a man's. Also, we can find out how fearful a man is from his handwriting. There is no difference between the fingers of a man or a woman, nor in the way they hold the pen. As far as the first body goes there is no difference between the two, but on the plane of the second body the woman is fearful.

Even the contemporary woman has not been able to be fearless within. Still our society, our culture and the state of our thinking is such that we have not been able to make the woman fearless. She is fearful all the time and the vibrations of her fear spread throughout her personality. The degree of fearlessness or fearfulness in men can also be

gauged from their handwriting. The state of fear is on the plane of the etheric.

I have told you to be aware of each happening in the gross body, but you should likewise be aware of the processes of the etheric body. When you are in love you feel as if you have expanded. The freedom experienced in love is because of this expansion. Now there is someone before whom you need not be fearful. There is no cause for fear near a person you love. Really speaking, to love means to be free of fear in the presence of a person before whom one can blossom to one's full capacity, no matter what one is. Therefore, a feeling of expansion is experienced in moments of love. The physical body remains the same, but the etheric body within flowers and expands.

In meditation there are always experiences of etheric body. One meditator may feel that his body has expanded -- so much so that it has filled the room. However, his physical body remains the same. When he opens his eyes he is shocked: the body is just the same. But the feeling of the experience follows him and makes him realize that what he had felt was not false. The experience was clear -- that he had filled the whole room. This is a happening of the etheric body; the possibilities of its expansion are limitless. It also expands and contracts according to the emotions. It can expand so that it can fill the earth; it can contract so that there is enough place for it in an atom.

So you will start noticing the movements of the etheric body -- its expansions and contractions, in which situations it contracts and in which situations it expands. If the meditator begins to live in those processes in which it expands a harmony will be created. If he begins to live in the conditions that make it shrink harmony will not be established between the two bodies. Expansion is its innate nature. When it has expanded to its full capacity, when it blossoms fully, it is connected to the first body by a bridge. When it becomes fearful and shrinks, all its contacts with the first body break and it lies separate in a corner.

There are other processes of the second body which can be known by other methods. For instance, you see a man perfectly healthy, perfectly normal. Now if someone tells him he has been given a death sentence he will turn pale at once. No change has taken place in his first body but there is an immediate change in his etheric body. His etheric body is ready to leave the physical body. If the owner of a house comes to know that he has to vacate the house immediately all joyfulness and lightness will disappear; everything will be disturbed. The second body has broken its connections with the first, in a sense. The execution is to take place after some time or maybe not at all, but his connection with the first body is broken.

A man attacks you with a gun or a lion attacks you in the jungle: even though nothing has yet happened to the physical body, the etheric body promptly makes

arrangements to leave it and a great distance is created between the two. So you can observe the workings of the second body in a subtle way, and this can be done without difficulty. The difficulty lies in this, that we fail to observe the processes of the physical also. If we do so we will start feeling the movements of the second body. When you have a clear knowledge of the working of both this very fact will create a harmony between the two.

Then there is the third body -- the astral body. Its movements are definitely more subtle -- more subtle than fear, anger, love and hatred. It is difficult to grasp its movements unless the knowledge of the second body is complete. It is difficult even to understand the third body from the first body because the gap is now greater; we are unconscious on the first plane. The second body is nearer the first so we can understand a few things about it. It is just as if the second body is our neighbor: sometimes we hear the clatter of pots or the crying of a child next door. But the third body is the neighbor's neighbor from whose house we do not hear any sound.

The phenomenon of the third body is yet more subtle. It can only be grasped if we begin to grasp the emotions fully.

When emotions get condensed they become action. And astral vibes are subtler than the waves of emotions. That is why I will not know that you are angry with me unless you show your anger, because I can only see it when it becomes an action. But you can see it well in advance. You can feel it rising in

your etheric body. Now this anger that has risen has its own atoms that come from the etheric body. If these atoms do not arise you cannot be angry.

You can call the astral body a collection of vibrations. You will be able to understand the different conditions of this body better with an example. We can see water and we can see hydrogen and oxygen separately: there is no trace of water in oxygen; there is no trace of oxygen in water. Neither oxygen nor hydrogen has any property of water, but these two combine to form water: each has a hidden quality that manifests when they combine. Anger and love are not seen in the astral body; nor are hatred or fear. But they have vibrations which become manifested when combined with the second body. So when you are completely aware of the second body, when you are completely alert about your anger, then you will know that some reactions have taken place before the advent of anger. In other words, anger is not the beginning. It is the next part of a happening that has already taken place elsewhere.

A bubble rises from the bottom of a lake and begins to travel upwards. When it rises from the sand at the bottom of the lake we cannot see it. When it reaches half the depth of the lake it is still invisible. When it is a short distance from the surface it begins to be visible although it is very small. Then it begins to get bigger and bigger as it reaches the surface, because the weight and pressure of water decreases as it comes up. Also it becomes more clear to our view. At the lower depths the pressure of water kept it small,

but as it travels upwards the pressure becomes less and less until it reaches its full size at the surface. But where it reaches its full dimension it also bursts.

So it has traveled a long way. There were places where we could not see it, but it was there all the same hidden under the sand. Then it arose from there, but it was still invisible because the water pressed it down. Then it came nearer the surface from where we could see it although it was still very small. Then it swam to the surface where we could see its totality -- but then it burst.

So the bubble of anger develops fully and bursts by the time it reaches the first body. When it comes to the surface it reveals itself. You can stop it at the second body if you so desire but that would be suppression. If you look into your etheric body you will be surprised to find that it has already traveled some distance. But in its place of origin it is in the form of energy vibrations.

As I told you before there are no different types of matter; rather, there are different combinations of the same energy particles. Coal and diamond are the same: the difference is only in the combination of energy particles. If you break any matter into its components, ultimately what remains is electrical energy. The different combinations of these energy vibes bring about formations of different substances. All these substances are different on the surface; deep down they are all one.

If you wake up to the etheric body and follow the emotions to their origin you will suddenly find yourself

in the astral body. There you will find that anger is not anger, forgiveness is not forgiveness; the same energy vibrates in them both. The energy in the vibrations of love and hatred are the same. The difference is only in the nature of the vibrations.

When love changes into hatred and hatred changes into love, we wonder how two directly opposite feelings change into one another. For example, a man whom I called my friend until yesterday has become my enemy today. Then I console myself that perhaps I was mistaken -- that he was never my friend, because how can a friend turn into an enemy? The energy vibrating in friendship and enmity is the same; the difference is only in the nature of vibrations. The difference is in the structure of the waves. What we call love is love in the morning and hatred in the evening. At noon there is love, and this changes into hatred by evening. It is a difficult situation. The one we love in the morning we hate by evening.

Freud was under the impression that we love those we hate and we hate those we love. The reason he put forward was correct to some extent, but since he had no knowledge of the other bodies of man he could not go further with his investigations. The reason he puts forward is very superficial. He says that the relationship with the mother is the first relationship the child experiences: the mother is the first object he loves. When the mother gives him all her care and attention he loves her, and he hates the same mother when she scolds or punishes him. So two feelings fill his mind towards the same object --

the mother: he hates her as well as loves her. Sometimes he feels like murdering her and at other times he feels that he cannot live without her -- that she is his every breath. This dual thinking makes the mother his first object of love and hate. Thus, later in life, because of this association in his mind, whomsoever he loves he will also hate.

This is a very superficial finding. The bubble has been caught on the surface where it is about to burst. If a child can love and hate his mother also, it means that the difference between love and hate is quantitative and not qualitative. Love and hatred cannot manifest together at the same time. If both are present, this can be possible only on one condition -- that they are convertible: their waves can oscillate from one to the other. So the meditator only comes to know why the mind is filled with conflicting emotions in the third body. A man comes and touches my feet in the morning and hails me as the blessed one -- beloved master. The same man comes in the evening, abuses me and says, "This man is the devil himself." The next morning he again comes and addresses me as beloved master and touches my feet. Then others come and advise me not to pay any attention to his words as sometimes he calls me God and sometimes the devil.

I say that he is the only one fit to be relied upon. The man who speaks is not to be blamed. He is not making conflicting statements; rather, his statements belong to the same spectrum. They are rungs of the same ladder, the difference being only quantitative. In

fact, as soon as he says "Beloved Master" he catches hold of one part.

The mind is made up of pairs of opposites, so where will the second part go? It will lie under the first waiting for it to exhaust itself. The first gets tired after all, because how long can this man keep on saying "Beloved Master"? When he is tired the second part comes up which prompts him to say, "This man is the devil himself." Now these are not two things; they are one.

Until the time comes when we are able to understand that all our conflicting emotions are forms of the same energy, we will not be able to solve man's problems. The greatest problem that confronts us is that when we love we hate also. We are ready to kill the person without whom we cannot live. He who is our friend is our enemy also deep within. This is our greatest problem, and wherever there are relationships this poses a big question. One thing to be well understood is that the underlying energy in the different emotions is the same; there is no difference whatsoever.

Ordinarily we look upon light and darkness as two opposite things, which is wrong. In scientific terms, darkness is the minimum state of light. If we try we will find light in darkness too. There is no dark-ness where light is not. It is a different matter if our instruments of investigation fail to recognize it. Our eyes may be incapable of discerning the light in the darkness, but light and darkness are on the same plane, they are different forms and vibrations of the one energy.

It will be easier to understand it in another way: we believe light and darkness to be absolutely opposed to one another, but we do not believe cold and heat to be opposed to each other to that extent. It would be interesting to carry out an experiment. Let one of your hands be heated over a stove and keep the other on ice. Now put both hands in a bucket of water at room temperature. You will find it difficult to decide whether the water is hot or cold. One hand will say it is hot and the other will say it is cold. You will be at a loss to decide because both hands are yours. In fact, cold and heat are not two different things; they are relative experiences.

If we call something cold it only means that we are warmer. That we call it warm only means we are colder: we are only expressing the quantitative difference of temperature between that object and ourselves -- nothing else. There is nothing hot and nothing cold -- or, you can say that that which is hot is cold also. In fact, hot and cold are misleading terms. We should speak in terms of the temperature; that is the right expression. The scientist also does not use the words hot and cold. He says that the temperature of a thing is so many degrees. Hot and cold are poetic words. They are dangerous for science because they convey nothing.

If a man enters a room and says it is cold we cannot know what he means. It is possible that this man has fever and the room feels cold to him though it is not at all cold. Therefore, until this man knows the condition of his body temperature his assessment of the

temperature of the room is meaningless. So we can say, "Do not comment upon whether the room is hot or cold. Just say what is the temperature of the room." The degree gives no indication of hot or cold; it only informs you what the temperature is. If the temperature is less than your body temperature you will feel cold; if it is more you will feel hot. The same is true for light and darkness: it depends upon our ability to see.

The night seems dark to us but not to the owl. The owl finds the day very dark. It must be wondering, "How strange a creature man is! He keeps awake in the night." Generally man considers the owl foolish, but he does not know what the owl's opinion of him is. For the owl the day is the night and it is night when it is day. He must be wondering at the foolishness of man! He thinks, "There are many wise men among human beings, yet they remain awake at night and when it is day they go to sleep. When it is the real time to be up and active these poor creatures go to sleep." The owl's eyes are capable of seeing at night. Because it can see at night the night is not dark for it.

The vibrations of love and hate are like those of darkness and light: they have their own ratio. So when you begin to be aware of the third plane you will be in a strange condition: it will no longer be a matter of your own choice whether to love or to hate. Now you will know that these are two names of the same thing.

If you choose one you automatically choose the other; you cannot escape the second choice. So if you ask

for love from a man of the third plane he will ask if you are prepared for hatred also. You will of course say, "No, I want love only. Please give me love!" He will reply that it is not possible because love is one form of the vibration of hate. In fact, love is the form that is pleasing to you, whereas hate is that form of the same vibrations which is displeasing to you.

So the man who awakes to the third plane begins to be liberated from the pairs of opposites. He will come to know for the first time that what he had looked upon as two opposites are one and the same. Two opposite branches became part of the same trunk of the tree. Then he will laugh at his stupidity for trying to destroy one in order to keep the other. But then he did not know that this was impossible and that deep down the tree was the same. But only after awakening to the second plane can the third plane be known, because the third body has very subtle vibrations. There, there are no emotions -- only vibrations.

If you come to understand the vibrations of the third body you will begin to have a unique experience. Then you will be able to tell directly on seeing a person what vibrations surround him. Because you are not aware of your own vibrations it is not possible for you to recognize those of another person; otherwise, the vibrations emanating from the third body are gathered around every person's head. The halo depicted in pictures of Buddha, Mahavira, Rama and Krishna is the aura seen around their heads. These have special colors which have been detected. If you have the right experience of the third body you

will begin to see these colors. When you begin to see these colors you will see not only your own but those of others as well.

In fact, the deeper we begin to see ourselves, the deeper we begin to see inside others also -- to the same extent. Because we know only our own physical body we know only the physical bodies of others. The day we come to know our own etheric body we will begin to be aware of the etheric bodies in others.

Before you become angry you can know well in advance that you are going to be angry. Before you express love it can be easily predicted that you are making preparations for love. So what we call getting to know the feelings of others is not such a great thing after all. By becoming aware of one's own emotional body it becomes easy to grasp the feelings of others, because we begin to see all its variations. By awakening into the third plane things become very clear, because then we can see the colors of the personality also.

The colors of the clothes of sadhus and sannyasins were chosen by the color seen from the third body. The choice was different in each case according to which body was emphasized. For instance, Buddha chose yellow because he stressed the seventh body. The aura around the person who has attained to the seventh plane is yellow; therefore, Buddha chose the color yellow for his bhikkhus. It was because of this color that Buddhist bhikkhus found it difficult to remain in India. The yellow color is identified with death. And in fact, it is the color of death, because the seventh

plane is the plane of ultimate death. So the yellow color is connected with death deep within us.

The orange color gives the feeling of life. Therefore, orange-robed sannyasins looked more attractive than the yellow-robed ones; they appeared alive. This color is the color of blood and the color of the aura of the sixth body: it is the color of the rising sun.

The Jainas chose white, which is the color of the fifth body -- the spiritual body. The Jainas insist on leaving God alone -- on leaving God out of discussion and on leaving nirvana out of discussion -- because scientific discussions are possible only up to the fifth body. Mahavira was a scientifically-minded man. Therefore, he talked about matters as far as they could be solved mathematically; beyond that he refused to talk. He did not wish to talk where his words were liable to err so he refused to elaborate on mysticism. Mahavira said that we will not talk about it; let us move in and experience it. So he did not talk of the planes after the fifth. This is why Mahavira chose white; it is the color of the fifth plane.

From the third plane you will start seeing colors which are due to the effect of the subtle vibrations within. In the very near future it will be possible to photograph them. If they can be seen by the naked eye it follows that they cannot escape the eye of the camera for long. Then we will develop a wonderful ability to assess people and their character.

There is a German thinker by the name of Luschev who has studied the effect of color on millions of people. Many hospitals in Europe and America are

using his experiments. The color you choose deeply tells about your personality. A man with a particular disease prefers a particular color; a healthy person chooses quite another color; a tranquil man prefers yet another color; an ambitious man quite another than a nonambitious person. With your choice you give a hint of what is happening within your third body. Now it is an interesting fact that if the color that emanates from your third body is grasped, and if your preference of color is then tested, it will turn out to be the same color: you will choose a color similar to the color emanating from your third body.

Colors have wonderful meanings and uses. It was not known previously that colors could be so meaningful that they can even outwardly convey about your personality. Also, it was not known that the effect of colors can touch your inner personality. You cannot escape from them. For instance, the color red: it is always connected with revolution. It is the color of anger and it is difficult to escape from it. Therefore, the revolutionaries carried red flags. There is an aura of red around a wrathful mind. It is the color of blood, the color of murder, the color of anger and of destruction.

It is very interesting that if everything in the room were colored red the blood pressure of all of you sitting here would rise. If a man lives continuously with the color red his blood pressure can never be normal. The color blue causes the blood pressure to fall: it is the color of the skies and of supreme tranquility. If

there is blue all around you your blood pressure will fall.

Leave aside man: if we fill water in a blue bottle and keep it in the sun the chemical composition of the water will change. The water absorbs the blue color which then changes its composition. This water has an effect on man's blood pressure. Similarly, if we fill a yellow bottle with water and put it in the sun its characteristics will be different. The water in the blue bottle will remain fresh for days whereas the water in the yellow bottle will turn foul at once. The yellow color is the color of death and it disintegrates things.

You will begin to see the circles of all these colors around you. This will be on the third plane. When you are aware of these three bodies that very awareness will bring about a harmony between them. Then shaktipat of any kind will not be able to bring harmful results. The energy of shaktipat will enter your fourth body through the harmonious layers of the first three bodies; this will be the highway along which it will travel. If this path is not ready there can be many dangers. For this reason I said that the first three bodies should be strong and fit; then only growth happens smoothly.

Question 2

IF PEOPLE WHO ARE ESTABLISHED IN THE FOURTH, FIFTH, SIXTH OR SEVENTH CHAKRA DIE, WHAT WILL BE THE STATE OF THEIR CHAKRAS IN THE NEXT BIRTH? PEOPLE OF WHICH PLANE STAY IN THE REALM OF BODILESS HIGHER BEINGS AFTER THEIR

DEATH? DO BODILESS HIGHER BEINGS HAVE TO BE REBORN AS HUMAN BEINGS FOR THE FINAL ATTAINMENT?

We will have to understand some things from afar. I talked to you about the seven bodies. Keeping these in mind, we can also divide existence into seven dimensions. In the entire existence, all the seven bodies are forever present. Awake or asleep, active or dormant, ugly or beautiful, they are always there. Take a piece of metal -- say a piece of iron: all the seven bodies are present in it but all the seven are asleep; all the seven are dormant, nonactive. Therefore, a piece of iron looks dead. Take a plant: its first body has become active, its physical body; therefore, we get the first glimpse of life in plants.

Then there is the animal: his second body has become activated. Movement which does not exist in plants starts in animals. The plant puts down its roots and stays in one place always. It is not mobile because for that the second body must be activated -- the etheric body from which all movements come. If only the physical body is awakened it will be immobile, fixed. The plant is a fixed animal. There are some plants that move a little: that is a state between plant and animal. In many muddy areas of Africa there are certain plants that slide a distance of twenty to twenty-five feet in a year. By means of their roots they can clutch the ground and let it go and thus perform movement. This is the revolutionary link between the plant and the animal.

The second body has also begun to work in the animal. This does not mean that the second body has reached awareness; it only means it has become activated. The animal has no knowledge of it. Because of the second body being activated it experiences anger, it can express love, it can run, defend itself, it experiences fear, it can attack or hide and it can move.

In man the third, astral body is activated. Therefore, not only does he move bodily but also with the mind: he can travel with his mind. He travels in the past as well as in the future. There is no future for the animal, and for this reason it is never worried, never tense, because all anxiety is of the future. What will happen tomorrow is our greatest worry. But for animals there is no tomorrow; today is everything for them. Even today does not exist for them in a way, because what does today mean to one for whom tomorrow has no meaning? What is, is.

In man a more subtle movement has taken birth -- the movement of the mind. It comes from the third, astral body. Now he can think of the future with the help of the mind. He can also worry about what will be after death -- where he will go, where he will not go. He also reflects upon where he was before birth.

The fourth body is active in a few persons, not in all. If a person dies after his fourth body is activated he is born on the plane of the devas, the gods, where there are many possibilities for the activation of the fourth body. If the third body remains active, only then does

a man remain as a man. From the fourth body birth on higher planes begins.

With the fourth there will be a difference that must be understood. If the fourth body is activated there is less possibility of acquiring a physical body again and more possibility of a bodiless being. But as I said, remember the difference between activation and consciousness. If the fourth body is merely activated and one is not conscious we call it the plane of the pretas, evil spirits; if it is activated as well as fully conscious we call it the plane of the devas, godly spirits. This is the only difference between pretas and devas. An evil spirit is not aware that its fourth body is activated whereas a godly one is. Therefore, the preta can cause a great deal of harm both to itself and to others with the activity of its fourth body, because unconsciousness can only bring harm. The deva will be the cause of many good deeds both to itself and to others, because awareness can only be beneficial.

He whose fifth body becomes active goes beyond the existence of devas. The fifth is the spiritual body. On the fifth plane activation and awareness are one and the same. No one can reach the fifth plane without awareness; therefore, activation and awareness take place simultaneously here. You can reach up to the fourth without awareness also. If you awaken the journey will take a different turn: it will go toward the deva plane, the plane of the gods. If you go on being unaware your journey will be in the realm of the evil spirits.

On the fifth plane activation and awareness are there simultaneously, because this is the spiritual body and unawareness is meaningless so far as self is concerned. Atman means consciousness; therefore, the other name of atman is consciousness. Here unconsciousness has no meaning.

So from the fifth body activation and awareness are one and the same thing, but before that the two ways are separate. The difference between male and female is there until the fourth; the difference between sleeping and waking is there until the fourth. As a matter of fact, duality and conflict are there only up to the fourth body. From the fifth the nondual begins -- the undivided. Unity starts from the fifth. Before this there is diversity, difference. The potential of the fifth comes neither from the plane of pretas nor from the plane of the devas. This should be understood.

The fifth body is not possible for pretas because theirs is an unconscious existence. They do not have that body which is necessary for awareness, and they do not have the first body which is the first step toward awareness. For this reason the preta has to return to a human form. Therefore, the human existence is in a sense at a crossroads. The plane of the devas is above it but not beyond it, because to go beyond it is necessary to come back to the human existence. The preta has to return in order to break its unawareness, because for this a human form is absolutely necessary. The devas have to return, because in their existence there is no suffering whatsoever. Actually it is an awakened existence. However, in such an

existence there cannot be the pain and suffering that give birth to that longing for meditation. Where there is no suffering there is no thought of transformation or of attainment.

So the realm of devas is a static existence where there is no progress. This is a peculiarity of happiness: it blocks all further progress. In pain and suffering there is a longing for growth. Suffering stimulates us to find ways and means of freedom from pain and sorrow. In happiness all seeking stops. So this is indeed a very strange state of affairs, and people usually cannot understand this.

In the lives of Mahavira and Buddha there are descriptions of devas coming to them in order to be taught, but these are very exceptional happenings. It is strange that devas should come to human beings because it is an existence above the human existence. It seems strange but it is not, because the existence in heaven is a static existence from where there is no growth. If you wish to go ahead then just as you take a step back before you jump you have to step back to the human existence and then take a jump.

Happiness is peculiar in the sense that there is no further movement. Another thing: happiness becomes boring. There is no other factor that can cause as much boredom as happiness. Unhappiness is not boring; an unhappy mind is never bored. Therefore, an unhappy man is never discontented, nor is a society where pain and misery prevails. It is only the happy person or the happy community that is

discontented. India is not as discontented as America. The reason is only this, that they are affluent and happy whereas we are poor and miserable. There is nothing to look forward to in America and there is no suffering to goad them to further growth. Besides, happiness is repetitive: the same forms of pleasure and enjoyment over and over again become meaningless.

So the realm of devas is the peak of boredom. There is no place more boring in the universe, and there is so much boredom there. But it takes time for the boredom to develop. Besides, it depends upon the sensitivity of the individual. The more sensitive a person the sooner he will get bored; the less sensitive a person the longer it will take. It is also possible that he may not get bored at all. The buffalo eats the same grass every day and is not tired of it.

Sensitivity is very rare. The boredom will be proportionate to the sensitivity of the person. Sensitivity always looks for the new: it seeks more and more that is new day by day. Sensitiveness is a kind of restlessness, and this in turn is a kind of aliveness. So the realm of the devas is a kind of dead existence, as is also is the realm of the pretas. But the realm of devas is more dead, because in the world of the pretas there is a lot of suffering and ways to inflict suffering as well as the pleasure of making oneself and others suffer. There are enough provisions for restlessness there, so there is no boredom at all.

The realm of devas is very peaceful: there is no disturbance of any sort. So ultimately the return from

the realm of devas can only be out of boredom. Remember, it is above human life; sensitivity increases there. The pleasure that does not become boring to us over the years in the bodily life becomes stale and boring once it is enjoyed in the realm of devas.

This is why it is said in the Puranas that the gods yearn to be born as human beings. Now this seems very surprising because here on earth we long to go to the realm of the devas. There are even stories where some deva descends on earth to fall in love with a woman. These stories are indications of the state of mind. They show that in that realm there is happiness, but it is boring because there is just pleasure and enjoyment without a trace of pain or sorrow. Then it becomes boring. If one is given a choice between infinite happiness without a moment of sorrow and infinite sorrow and suffering, the wise man will choose the latter. We have to return from the realm of the devas; we also have to return from the realm of the pretas.

Human existence is at the crossroads: all journeys are possible from it. The man who attains the fifth body, however, has not to go anywhere. He enters a state in which there is no longer any birth through the womb; he is not reborn through the womb of any mother.

He who attains the self has ended his journey in a sense. The state in the fifth body is a state of liberation. But if he feels satisfied within himself, he can stop at this plane for an infinite number of ages,

because here there is neither pain nor pleasure, neither bondage nor suffering. There is only one's own being -- not the universal being, the all. So a person can go on living in this state for an infinite number of ages until a time comes when he grows curious to know the all.

The seed of inquiry is within us; therefore, it arises. If the meditator nurtures the curiosity of knowing the all from the very beginning, he can escape the danger of getting stuck in the fifth body.

So if you know the full science of the seven bodies you will know that the inquiry should be complete and ultimate from the very beginning. If you start with a goal of stopping midway, then when you reach the fifth you will feel you have come to the end, to your destination, and you will miss the point.

So the man of the fifth body has not to take birth but he is bound within himself: he breaks away from everyone but remains bound to himself. He is rid of the ego but not of the feeling of "I am." Ego is a claim against others.

Understand this well: When I say 'I' it is to dominate some 'you'. Therefore, when the I succeeds in dominating a you the ego feels victorious. When it is dominated by the I of another it is miserable. The I is always an effort to overpower the you. The ego exists always in contrast to the other.

Here at the fifth the other is no more and there is no longer any competition with it. This state of I-ness, asmita, is self-contained. This is the only difference between ego and asmita. Now I have nothing to do

with you; there is no claim of I, but still there is my being. I no longer need to stand against the other, but "I am" although there is no you to be compared with.
For this reason I said ego will say 'I' and the being will say 'am'. This will be the difference. In "I am" there are two concepts: the I is the ego and the am, the being.
The feeling of I-ness is not against anyone; it is in favor of itself. The feeling is one of "I am," so let there be no one else in the world. Let there be a third world war and let all perish but I should remain. So although there will be no ego in me the feeling of I-ness will still be: I know that I am, even though I will not say I to others, because for me there is no longer any you left to whom I can say it. So when you are absolutely alone and there is no other, then too you are -- in a sense of being existent.
The ego disappears in the fifth body and thus the strongest link in the chain of bondage falls. But the feeling of I-ness remains -- free, independent, boundless and without any attachments. But the I-ness has its own limits. All other boundaries fade away except the boundary of I-ness. At the sixth this too drops or is transcended. The sixth is the cosmic body.
The question of being born in a womb ends with the fifth body, but birth still must be taken. This difference should be properly understood. One birth is from within the mother's womb and one birth is from within oneself. This is why in this country we call the brahmin, dwij -- twiceborn. This term was actually

used for the brahma gyani, one who knows the Brahman -- the cosmic reality. To call an unenlightened person a brahmin is unnecessary. When a second birth of an entirely different kind was gone through a person was called dwij -- twiceborn; an enlightened person was called a brahmin.

So one birth is from the womb of another and one is from one's own self. Once the fifth body is attained you cannot be born to another. Now you will have to be born through the fifth body into the sixth body. This is your journey, your own inner pregnancy, your own inner birth. Now there is no connection with an external womb or with any external means of creation. Now you have no father or mother; you are the father, you are the mother, and you are the child. This is entirely an individual journey. So when a person enters the sixth body through the fifth he can be called twiceborn and not before that. He is born without the external means of creation, without the help of an external womb.

One rishi of the Upanishads prays, "Oh Lord, open the golden covers of this inner womb within which the reality is hidden." The covers are definitely of gold. They are such that we do not want to throw them aside; they are such that we are eager to keep them. The I-ness is the most priceless cover that is over us. We ourselves will not want to part from it and there is no external obstruction to stop us. The cover itself is so lovable that we cannot leave it. Therefore, the rishi says, "Remove the golden covers and open the womb that makes a person twiceborn."

So Brahma gyanis were called twiceborn, and by Brahma gyani is meant one who has attained the sixth body. From the fifth to the sixth the journey is one of being twiceborn. The womb is different, the mode of being born is different. Now everything is wombless: the womb is one's own, and we are selfborn now.

From the fifth to the sixth there is a birth and from the sixth to the seventh there is a death. Therefore, one who has undergone the latter is not referred to as twiceborn; there is no meaning in it. Do you understand? It is easy to follow now.

From the fifth to the sixth there is birth through oneself; from the sixth to the seventh there is death through oneself. We were born through others -- through the bodies of others -- and the death that follows is also of others. This I shall explain.

If your birth is from another, how can your death be your own? How can this be? The two ends will be unrelated. If another gives me my birth, then death cannot be mine. When birth comes from another death too is from another. The difference is this, that first I appear through one womb and the second time I enter into another womb -- but I am not aware. When I came into this birth it was apparent, but now my going is not apparent. Death precedes birth: you had died somewhere before you were born somewhere. Birth is apparent, but of death you are not aware.

Now you were born through a mother and father: you obtained a body, an apparatus that will run for seventy to a hundred years. After a hundred years

this instrument will not work. The day it will stop working is predestined from the moment of birth. It is not so important when it will fall; what is important is that it will fall. With birth it is decided that you will die. The womb which brought you your birth brought along your death also. You have brought them both along together. In fact, death lies hidden in the birthgiving womb; there is only an interval of a hundred years.

In these hundred years you will complete your journey from one end to the other and go back exactly to the place from where you came. The death of your body is received from another at the time of your birth; therefore, death is also from another. So neither are you born, nor is it you who dies. In birth there was a medium and in death too the same will be the case. When you enter the sixth, cosmic body from the fifth, the spiritual body, you will be born for the first time. Then you will be self-born: your birth will be without a womb. But then self-death will at the same time await you -- a wombless death also awaits you. Wherever this birth takes you, from there death will lead you even further ahead. The birth takes you to the Brahman and death to nirvana.

This birth can be very prolonged; it can be endless. Such a person, if he remains, will become God. Such a consciousness if it travels for long will be worshipped by millions; prayers will be offered to him. Those whom we call an avatar, Ishwara, son of God, tirthankara, are those who have entered the sixth plane from the fifth. They can remain in that plane for as long as they wish and they can be of great help.

There is no question of any harm coming from them and they can be great indicators. Such persons are forever striving and working for others to travel through the preceding journey. The consciousness of people from the sixth plane can also relay messages in various ways, and those who have the slightest feel of such persons cannot place them anywhere lower than bhagwan, the blessed one. Bhagwan they are: there is nothing lacking in their being Bhagwan because they have attained the sixth, cosmic body.

In this very life it is possible to enter the sixth plane through the fifth. Whenever anyone enters the sixth in this life we call him a Buddha or a Mahavira or a Rama or a Krishna or a Christ. And those who perceive them as such look upon them as God. For those who cannot see the question does not arise.

One man in a village recognizes Buddha as Ishwara; to another he is nothing -- absolutely ordinary. He catches a cold like us; he falls ill just like us; he eats, sleeps, walks and talks like us; he even dies the same as us. "Then what is the difference between him and us?" is how they argue. The number of those who do not see is infinitely greater than of those who do, so those who do appear to be mad, deluded, because they have no evidence whatsoever to offer as proof.

Actually there is no evidence. For instance, this microphone is before me. If you who are present cannot see it, how will I prove to you that it is there? If I say it is and you cannot see it, I will be judged mad. To see when others cannot see is a proof that you are not sound of mind.

We measure enlightenment also by majority of votes; here too we have the voting system! So by some people Buddha is felt as God and by some not. Those who cannot see him as God will say, "What madness is this? He is the son of King Shuddhodana and so-and-so is his mother and so-and-so his wife. He is the same Gautama, not somebody else." Even his own father could not see that Gautama has become a totally different man. He looked upon him as his son, and said, "Into what kind of foolishness have you fallen? Return to the palace. What are you doing? The kingdom is getting ruined and I am getting old. You return and take care of everything." The poor father failed to recognize that Buddha had become the master of an infinite kingdom. Those who had the eyes to see looked upon such people as a tirthankara, Bhagwan, or the son of God. They will make use of some such word to address people of the sixth body.

The seventh body is never attained in this body. In this body we can at the most stand on the boundary line of the sixth body from where we can see the seventh. That jump, that void, that abyss, that eternity, is visible from there, and there we can stand. Therefore, in the life of Buddha two nirvanas have been mentioned. One nirvana he attained under the bodhi tree on the banks of the river Niranjana: that was forty years before his death. This is called nirvana. That day he stood on the periphery of the sixth body -- and he remained there for forty long years. The day he died is called the mahaparinirvana; that day he entered the seventh plane. Therefore,

when anyone asked him, "What will happen to the Tathagata after death?" Buddha would reply, "There will be no Tathagata."

But this does not satisfy the mind. Again and again they would ask, "What will happen to Buddha in mahaparinirvana?" To this Buddha replied, "Where all activities cease, where all happening ceases, that is called mahaparinirvana." As long as something keeps happening in the sixth body it is the existence; beyond this is the nonexistence. So when Buddha is not, nothing will remain. In a sense you may say he never was. He will fade away like a dream, like a line drawn on the sand, like a line drawn on water that disappears as it forms. He will be lost and nothing will remain. But this does not satisfy our minds. We say that somewhere, on some level, in some corner no matter how far away, he should exist. But in the seventh he becomes only the void, the formless.

There is no way of bringing new form beyond the seventh. There are people who stand on the borderline and see the seventh, who see that abyss; therefore, all that is known of the seventh plane is what is reported by those who stand at the boundary line. It is not an account of people who have gone there, because there is no means to give any account. It is just as if a man standing at the borderline of Pakistan would look and report that there is a house, a shop, a road, some people, and he can see the trees and the sun coming out. But this man is standing on the Indian border.

To go into the seventh from the sixth is the ultimate death. You will be surprised to know that the meaning of acharya in the olden days was one who teaches the final death. There are aphorisms which say, "Acharya is death." So when Nachiketa reaches the god of death he reaches the acharya. The god of death can only teach death and nothing else. Acharya is a designation from which only dissolution, disintegration and extinction can be taught.

But before this death it is necessary for you to be born. Right now you don't exist. That which you consider as yourself is borrowed; it is not your real being. Even if you lose it, you were never the possessor. It is just as if I were to steal something and then give it in charity: since the thing did not belong to me, how can it be my donation? What is not mine I cannot give. So one whom we call a renunciate in this world is not a renunciate at all because he renounces that which is not his. And how can you be the renouncer of that which is not yours? To claim to have left that which is not yours is madness.

Renunciation takes place when you enter the seventh from the sixth. There you cast aside that which is you -- because you have nothing else. You leave your very being.

The only renunciation that is meaningful is the entrance from the sixth plane to the seventh. Before that all talk of renunciation is childish. The man who says "This is mine" is foolish. The man who says "I left all that was mine" is also foolish, because he still

claims to be the possessor. Only we ourselves are ours -- but we have no understanding of this.

Therefore, from the fifth to the sixth you will know who you are and from the sixth to the seventh you will be able to renounce that which you are. And the moment someone renounces that which he is there is nothing more left to be attained, there is nothing more left to be renounced. Then there is no question left. Then there is infinite stillness, eternal silence. After that one cannot say that there is bliss or peace; one cannot say that there is truth or falseness, light or darkness. Nothing can be said. This is the state of the seventh.

Question 3

IF THE FIFTH PLANE IS ATTAINED IN THE PHYSICAL BODY, IN WHICH FORM IS THE PERSON REBORN AFTER HIS DEATH?

To attain the fifth body and to be awakened is one and the same thing. Then you no longer need the initial bodies. Now you can work from the fifth plane; now you are an awakened person. Hence, there is no difficulty. The initial bodies are required only up to the fourth body. If the fourth is activated and awakened the person becomes a deva -- a heavenly soul. If the fourth lies idle and asleep the person enters the realm of the pretas -- the evil spirits. You will have to return to the human form from both of these states, because you have no idea of your identity as yet. And in order to know your identity you must still have a need for the other. Only with the help of the other will you be able to know yourself.

Right now to know yourself you need the other; without the other you will not be able to recognize yourself. The other will form the boundary from where you will know yourself. Therefore, up to the fourth plane you will have to take birth under any circumstances. After the fifth the other is not necessary; it has no meaning. In the fifth it will be possible for you to be without the previous four bodies. But with the fifth the process of an entirely new kind of birth begins, and that is the entrance into the sixth plane. This is a different matter altogether and does not involve the first four bodies.

Question 4

WHEN A PERSON ENTERS THE FIFTH FROM THE FOURTH PLANE, DOES HE NOT ACQUIRE A PHYSICAL BODY AGAIN AFTER DEATH?

No.

Question 5

IF A TIRTHANKARA DESIRES TO BE BORN, CAN HE TAKE A PHYSICAL BODY?

Now this is a different matter altogether. If a tirthankara wishes to be reborn a very interesting happening takes place: that is, before death he does not discard his fourth body. There is a way and a method of doing this, and that is by having the desire to be a tirthankara. So when the fourth body is falling away one desire has to be kept alive so that the fourth body does not drop. If the fourth drops birth in the physical form is impossible.

Then the bridge, the connection through which you came, is no more. So the desire to be a tirthankara

has to be kept alive through the fourth body. Not all who are worthy become tirthankaras; they go straight along their way without this. There are only a few who become such masters, and their number is fixed beforehand. There is a reason why their number is predetermined. It is predetermined that for a particular age so many tirthankaras would be enough for so many people.

So the desire of becoming a tirthankara has to be very strong. It is the last desire, and if it slips the matter is over. So the seed of desire that "I want to teach others" must be very strong. One must feel, "I will show others the way; I will explain to others, I must come back for others." Then the tirthankara can descend into a physical body. But this means that the fourth body has not been left yet. He steps onto the fifth but he fastens a peg in the fourth body. This peg can be quickly uprooted; hence, it is a very difficult task to maintain it there.

There is a process of making tirthankaras: they are made in mystery schools, it is not an individual happening. In the same manner that a school functions, a group of seekers meditate. Then from among them they find one who shows full promise of becoming a tirthankara; he can express what he knows, he can impart what he knows, and he can communicate it to others. So the whole school begins to work on his fourth body. He is told to concentrate on his fourth body so that it should not disintegrate because it will be useful in the future. Thus, he will be taught ways and means of saving his fourth body.

And more labor and hard work goes into saving this body than in discarding it.

It is so easy to let go and allow the fourth body to dissolve. When all the anchors are pulled up, when the sails are all drawn and filled with the wind, when the vast ocean calls and there is bliss and bliss everywhere, you can imagine how difficult it must be to guard one small peg. It is for this reason that when we address a tirthankara we say: "You are most compassionate."

This was the only reason why a tirthankara was so called. The greatest part of his compassion was that when everything was ready for his departure he stayed back for those who were still at the shore and whose boats were not yet ready to sail. His boat is absolutely ready; yet he bears the sufferings of this shore, he endures the stones and the abuses. He could have left anytime; his boat was ready to set sail. Yet for no reason of his own he preferred to be amidst those who are capable of harassing and even killing him. So his compassion knows no limits. But the desire for this compassion is taught in mystery schools. Therefore, meditators working individually cannot become tirthankaras, because when the peg is lost they will not know about it. Only when the boat has sailed do they realize that the shore is left far behind.

Even persons who have attained the sixth plane -- those whom we call Ishwara -- sometimes help in the advent of a tirthankara. When they find one worthy enough not to be let off from the shore they try in a

thousand ways to keep him back. Even devas who, as I said, are helpful in doing good, take part in this. They go on influencing such a one to save one peg. They tell him, "We can see the peg; you cannot. But you have to save it."

So the world is not anarchic, disorderly. There are profound arrangements; there is order within order. Efforts of all kinds are often made -- but at times the plans go amiss, as in the case of Krishnamurti. Great efforts were made with him to fix a peg, but they failed. The whole school of seekers made a tremendous effort to preserve a peg in his fourth body, but all efforts failed. Other persons had a hand in this effort. There were also the hands of higher souls behind this -- of persons of the sixth and the fifth planes, and awakened ones of the fourth plane. Thousands took part in it.

Krishnamurti was chosen as well as a few other children who showed promise of becoming tirthankaras, but the opportunity passed away without bearing fruit. The peg could not be fixed, and so the world lost the benefit of a tirthankara which could have been possible through Krishnamurti. But that is a different story....

In Search of the Miraculous Vol 2

Chapter #8

Chapter title: The esoteric dimensions of tantra

11 July 1970 pm in

Question 1

YOU HAVE SAID THAT THE DIFFERENCE OF MALE AND FEMALE ENDS WITH THE FIFTH BODY. HOW DO THE POSITIVE AND NEGATIVE POLES OF ELECTRICITY OF THE FIRST FOUR BODIES BECOME ADJUSTED TO BRING ABOUT THIS HAPPENING? PLEASE EXPLAIN THIS IN DETAIL.

In the context of the male and female bodies you have been told that the first body of the female is a female body while the second is male, and the exact opposite is the case with the male. Then the woman's third body is again female and the fourth male. I have told you before that the female body is incomplete; so is the male body. These two together make a complete body. This union is possible in two ways. If the external man combines with the external woman, together they create a unit. With this unit the work of procreation, of nature, goes on. If a man or woman turns inward and unites with the female or male within, a different journey begins which is the way towards the divine. The external union, however, is a journey toward nature.

When the first body of the male meets his second, etheric body which is female, these two make a unit. When the first body of a female meets her second, etheric body which is of the male element, they also form a unit. This is a wonderful unity. The external union can only be momentary. Very briefly it gives a period of happiness, then the sorrow of separation is infinitely greater. And this sorrow brings about a fresh

yearning for the same pleasure which again proves to be momentary; then again there is the parting which is long and painful. So the outer pleasure can only be momentary whereas the union within abides forever. Once it takes place it never breaks.

Therefore, as long as the union within does not take place there is sorrow and pain. A current of happiness begins to flow within as soon as the inner union takes place. This pleasure is similar to that which is experienced momentarily in the outer union that takes place during lovemaking -- a union which is so infinitesimal in its duration that it is over almost before it has begun. Many times it is not even experienced; it happens with such swiftness that it is not experienced at all.

From the viewpoint of yoga, when inner intercourse becomes possible the instinct for outer intercourse immediately disappears. The reason is that this inner union is completely satisfying and fulfilling. The images of coitus depicted on temple walls are indications in this direction.

Inner intercourse is a process of meditation. Therefore, opposition arose between the concept of internal and external intercourse. This was due to the fact that he who enters into inner intercourse once will lose all interest in outer intercourse.

This also should be remembered: when a woman unites with her male etheric body the resulting unit will be female; when the male unites with his female etheric body the unit will be male. This is because the first body absorbs the second body: the second

merges in the first. But now these are male and female in a very different sense. It is not the outer man and the outer woman that we see: the outer man is incomplete, and therefore uneasy, unsatisfied. The external woman is also incomplete, and therefore restless, unfulfilled.

If we examine the development of life on earth we will find that in primal organisms the male and female are both present. For example, the amoeba: the amoeba is half male, half female. Therefore, there is no other creature more satisfied in this world. No such thing as discontent ever arises in an amoeba. This is also the reason why it has failed to develop: it has always remained an amoeba. So very elementary organisms in biological development do not have separate bodies for each sex. Both male and female are contained within the same body.

When the first body of the woman unites with her male, etheric body, a new woman comes into being who is a complete woman. We have no idea of the personality of a complete woman because all the women we know are incomplete. We have no estimate of a complete man because all the men we know are incomplete; they are all only half. As soon as this unit is completed a supreme satisfaction pervades -- a satisfaction in which all discontent diminishes and finally disappears. Now it will be difficult for this complete man and complete woman to establish any external relationships, because outwardly there are only half men and half women with whom their personalities do not feel harmony.

However, it is possible for a perfect man -- one whose first two bodies have united within -- to form a relationship with a perfect woman, one whose first two bodies have also united.

Tantra has tried many experiments for this relationship. Therefore, tantra had to go through a great deal of harassment and misunderstandings. We could not understand what tantrikas were doing -- naturally it was beyond our understanding. When a woman and a man who are united to the inner complementary body make love under the circumstances of tantra, it is nothing more than ordinary intercourse for us. We could never evaluate what was happening.

But this is a very different kind of happening, and this was a very great help to the seeker. It had a great significance for him. The external union of a complete man and a complete woman was the beginning of a new meeting; it was a journey toward a new union. One kind of journey was already over: the incomplete woman and incomplete man have been completed. A particular plateau of fulfillment was then reached, because now there was no thought of desire.

When a complete man and a complete woman meet in this way, they experience for the first time the bliss, the pleasure, of the union of two whole beings. Then they begin to understand that if such a perfect union could take place within themselves there would be a torrent of unbounded bliss. The half man enjoyed the union with the half woman; then he united with the half woman within himself and he experienced

unlimited bliss. Then the complete man united with the complete woman. Then it is but logical that he should set out to attain a perfect woman within himself, so he set out in search of the perfect woman within where the meeting of the third and fourth bodies takes place.

The third body of the man is again male and the fourth female; the woman's third body is female and the fourth male. Tantra has taken care to see that man does not stagnate after the first perfection is achieved. There are many sorts of perfection within us. Perfection never obstructs, but there are many kinds of perfections which are imperfect compared to the further perfections that lie ahead. However, they are perfections in relation to the preceding imperfections. The previous imperfections may have disappeared, but we still have no idea of the greater perfections that lie ahead. This may create a hindrance.

Therefore, many surprising methods have been developed in tantra which cannot be immediately understood. For instance, when there is intercourse between a complete man and a complete woman there will be no loss of energy: there cannot be, because each forms a complete circuit within his or her own self. There will be no discharge of energy from the partners; for the first time they will experience pleasure without loss of energy.

The pleasure experienced in the physical intercourse at the time of orgasm is invariably followed by the experience of pain. The gloom, the anguish, the

fatigue, the remorse that follows with the loss of energy is inevitable. The pleasure passes in a moment but the loss of energy takes twenty-four to forty-eight hours or more to be regained. Until the energy is regained the mind is filled with agony.

Tantra has evolved strange and marvelous methods for intercourse without ejaculation, and it has worked very courageously in that direction. We shall have to talk separately on this subject some other time as tantric practice forms a complete network in itself. And since this network has been broken the entire science gradually became esoteric. Also, it is difficult to talk about tantric practices openly and directly, because our moral beliefs have made this very difficult. Moreover, our foolish "wise" men who know nothing but who are capable of saying anything have made it impossible to keep any precious wisdom alive. The practices of tantra thus had to be given up or else it was hidden and tantric experiments had to go underground. For this reason the current of tantric knowledge no longer flows clearly in our lives.

The intercourse between a complete man and a complete woman is a very different kind altogether. It is an intercourse in which there is no loss of energy. An entirely new happening takes place which can only be hinted at. When an incomplete man and an incomplete wo-man meet, both undergo a loss of energy. The quantity of energy after their intercourse is much less than it was prior to it.

Quite the opposite is the case in the union of a complete man and a complete woman. The quantity

of energy after their intercourse will be more than was there before it. The energy of both increases. This energy lies within them, and it becomes awakened and active by the nearness of the other partner. In the first ordinary sexual act also, ejaculation happens by coming together of a man and a woman. In the second meeting of a complete man and a complete woman, their own individual energy becomes awakened and active in the presence of the other; whatever lies hidden within each one's own self manifests fully. From this happening there is a hint whether a union of the complete man and complete woman can take place within. The first union is a union of two incomplete beings. Now the second phase of the work begins to bring together their third and fourth bodies.

The third body of the man is again male and the fourth female; the third body of the woman is again female and the fourth male. Now in the union of the third and the fourth only the male will remain within the male; his third body will become prominent. Within the female the female will remain prominent. Then the two complete females will merge into one, because now there will be no boundary between the two to separate them. The male body is required to keep them apart. Similarly, between the two male bodies a female body is required to keep a distance between them.

When the female of the first and second bodies meets the female of the third and fourth bodies, at the very instant of meeting they will merge into one. Then the

woman achieves perfect femininity in double measure. No greater womanhood than this is possible, because after this there is no further growth of femininity. This will be the perfect feminine state. This is the perfect woman who has no desire even to meet the perfect man.

In the first completeness there was the enchantment of meeting a second complete person, and the meeting created more energy. Now that too is over. Now even meeting God will be meaningless in a sense. Within the man also both the males will merge into one. When the four bodies unite, what remains in the male is the male and what remains in the female is the female. From the fifth body onwards there is no male and no female.

Therefore, the happening that takes place in a man and a woman after the fourth plane will be different; it is bound to be. The happening is the same but their attitude towards it is different. The man will still be aggressive and the woman will still be surrendered. After the attainment of the fourth body a woman lets go completely; not even an iota will be withheld in her surrender. This surrender, this letting go, will take her to the journey of the fifth plane where a woman is no longer a woman because in order to remain a woman it is necessary to keep something back.

In fact, we are what we are because we hold back a little of ourselves. If we were to let ourselves go completely we would become something we never were before. But there is a holding back in one's being all the time. If a woman gives in completely

even to an ordinary man, there will be a crystallization within her and she will go beyond the fourth body. This is why women have many a time crossed the fourth body with their love for very ordinary men.

The word sati has no other esoteric meaning. Sati does not mean a woman whose eyes do not fall on another man; sati means that woman who no longer has the female factor left within her to look at another man.

If a woman becomes so completely surrendered in love to even an ordinary man, she does not have to go through this long journey. All her four bodies will combine and stand at the doorstep of the fifth. Therefore, it was the women who went through this experience who said, "The husband is God." This does not mean that they actually thought that the husband was God; it means that the doors of the fifth opened for them through the medium of the husband. There was no mistake in what they said; what they said was absolutely correct. What another meditator obtains through great effort she obtains with ease through her love. The love for one person alone takes her to that state.

Take the case of Sita: she belongs to the category of women whom we call sati. Now Sita's surrender is unique. From the point of view of surrender she is perfect; her surrender is total. Ravana is an incomplete man whereas Sita is a complete woman. The radiance of a complete woman is such that an incomplete man cannot dare to touch her. He cannot

even set eyes on her, and only an incomplete woman can be seen in a sexual way by him.

When a man approaches a woman sexually the man is not entirely responsible. This incompleteness of the woman is also inevitably responsible. When a man sexually touches a woman in a crowd he is only half responsible. The woman who invites it is equally responsible. She provokes it, invites it, and because she is passive her aggression goes unnoticed. Since the man is active it is very evident that he touched her. But we cannot see the other side's invitation to it.

Ravana could not even raise his eyes toward Sita and Ravana held no meaning for Sita. Yet after the war Rama insisted on the fire test from Sita to confirm her purity. Sita did not resist. Had she refused to go through the test she would have lost her position as sati. She could have insisted that they both pass through the fire test, because if she was alone with another man Rama too was roaming the woods alone -- and who knows what women he may have met!

But this question never arose in Sita's mind. She readily went through the fire test. Had she questioned Rama's authority even once she would have fallen from her position -- because then the surrender would not have been total; there would have been something slightly lacking in it. And had she raised the question even once and then passed through the fire, she would have been burnt; she would not have gone unscathed. But her surrender was total. For her there was no other man. We, however, think it a miracle that she passed through the fire unharmed.

If an ordinary person also passes through fire while in a particular inner state, he will not burn. If in the state of hypnosis a man is told that fire will not burn him, he can walk on it and not be burnt.

An ordinary fakir walks on fire in a particular state of mind when the energy circuit is complete within himself. The energy circuit breaks with doubt. If a doubting thought crosses his mind even once, if he doubts that maybe he will be burnt, the circuit breaks and he is bound to get burnt. If two fakirs jump into the fire and seeing them you feel, "If these two can jump and not be affected, how can I burn?" then if you too jump into the fire, you also will not be affected by it. A whole line of people can thus pass through fire and not be burnt. The one who doubts will not dare enter the fire; he will stand aside. But the one who sees so many passing through unaffected thinks, "If so many are unharmed, why should the fire harm me?" So for this reason he can go through and the fire does not touch him.

If the circuit within us is complete, even fire has no means of touching us. So if fire did not affect Sita it is quite conceivable. After the fire test, when Rama turned her out of his kingdom, even then she did not question him. She had passed the fire test to prove her chastity. But Sita's surrender is so total, so complete, that for her there was no reason to question.

If a complete woman reaches a perfection of love for one person she will jump over the first four steps of spiritual practice. For a man it is very difficult because

he does not have a surrendering mind. But it is interesting to know that even aggression can be perfect. However, for aggression to be perfect many things are involved and not you alone. In surrender, however, you alone are responsible for its perfection and other things do not matter at all. If I wish to surrender to someone I can do so entirely without telling him. But if I have to be aggressive toward someone, that someone will also be involved in the final result.

Therefore, in our talk about shaktipat you may have felt that there is something slightly lacking in women, that there is a slight difficulty as far as they are concerned. I had told you that there are rules of compensation in life. In the case of the woman, her shortcoming is made up for by her ability to surrender. A man is never able to love completely no matter how much he loves someone. The reason is that he is aggressive and has less ability to surrender. So if a woman's first four bodies become complete and merge into one unit she can surrender very easily at the fifth. And when a woman in this fourth state crosses these two steps of inner intercourse and becomes perfect, no power on earth can come in her way. Then no one except God exists for her. Actually, the one she loved in her first four bodies had also become God for her, but now, whatever is, is God.

There is a beautiful incident in Meera's life. Once she went to Vrindavan. There the priest of the great temple did not look at women, so women were not allowed inside that temple. Bells in hand, immersed in

her Lord Krishna, Meera went right inside, however. The other people in the temple hastened to tell her that the temple was closed to women as the priest did not look at women. To this Meera said, "That is very strange. I was under the impression there was only one man in the world -- Krishna. Who is this other man? Is there another man? I would like to see him."

They rushed to the priest and told him about Meera. When he heard all they had to say he came running to Meera, fell at her feet, and said, "It is meaningless to call her a woman for whom there is only one man. The matter of man and woman is finished for her. I touch your feet and ask forgiveness. Seeing ordinary women I looked upon myself as a man. But for a woman of your caliber my being a man has no meaning."

When a man reaches the fourth body he becomes a perfect man. He will have crossed the two steps toward attaining this perfection. From then onwards there is no woman for him; the word woman holds no meaning for him. Now he is only a force of aggressiveness, just as a woman who attains perfect womanhood in the fourth body becomes only the energy of surrender. Now they are only an energy of aggressiveness and an energy of surrender respectively. Now they no longer hold the name of man or woman; they are only energies.

Man's aggressiveness developed into various yoga practices and woman's surrender blossomed into various paths of bhakti, devotion. Surrender becomes bhakti, aggressiveness becomes yoga. Both male and

female are the same; there is no difference between them now. The difference of man and woman is now merely external and applies only to the physical body. Now, whether the drop falls into the ocean or the ocean falls into the drop, the final result is the same. The drop of the man will jump into the ocean and merge with it. The drop of the woman will become an abyss and call upon the whole ocean to fill her. She will surrender and the whole ocean will drop into her.

Even now she is negative; she is completely a negativity. She is the womb that holds the entire ocean within itself. The entire energy of the universe will enter into her. Man, even at this stage, cannot be receptive. He still maintains the quality of strength, so he will take a jump and drown in the ocean. In the intimate depths of their beings their personalities will carry this male-female differentiation -- right until the very end of the fourth body.

The realm of the fifth plane is absolutely different, however. There only the soul remains. There is no longer any discrimination based on sex, and henceforth the journey is the same for all. Until the fourth there is a difference, and that too is only one of whether the drop falls in the ocean or the ocean into the drop. But the final outcome is the same. It makes no difference whether the drop falls in the ocean or the ocean into the drop. Until the last limit of the fourth body the difference is very apparent, however. There, if a woman wishes to jump into the ocean she will create difficulties for herself, and if a man wishes to

surrender he will land himself in trouble. So you should beware of the possibility of such an error.

Question 2

IN ONE OF YOUR DISCOURSES YOU HAD SAID THAT A PROLONGED INTERCOURSE LEADS TO THE FORMATION OF AN ELECTRICAL CIRCUIT BETWEEN THE MAN AND THE WOMAN. WHAT IS THIS CIRCUIT, HOW IS IT FORMED AND WHAT ARE ITS USES IN RELATION TO THE FIRST FOUR BODIES? ALSO, INSOFAR AS MEDITATION ALONE IS CONCERNED, WHAT IS THE FORM OF THE ABOVE-MENTIONED HAPPENING?

As I said before, woman is half and so is man. Both are energies, both are electricity. The woman is the negative pole, the man the positive pole. Whenever the negative and positive poles of electricity meet and form a circuit light is created. This light is of various kinds: it may not be visible at all, it may be visible only sometimes, or it may be visible to some and invisible to others. But a circuit is formed all the same. But the union of man and woman is so momentary that no sooner is the circuit formed than it breaks. Therefore, there are methods and systems of prolonging intercourse. If intercourse exceeds half an hour the electrical circuit can be seen encircling the couple. Many pictures of this have been taken. There are many primitive tribes whose sexual union lasts for long; hence the circuit is formed.

Ordinarily it is difficult to find this energy circuit in the civilized world. The more tension-ridden the mind, the more momentary the intercourse. Ejaculation takes

place quicker when the mind is tense. The greater the tension, the quicker the ejaculation, because a tension-ridden mind is not looking for intercourse but for release. In the West sex serves no greater purpose than a sneeze. A tension is thrown out, a load is unburdened. When the energy is thrown out a load is unburdened. When the energy is thrown out you feel dissipated. To relax is one thing, to feel dissipated is quite another. Relaxation means the energy is within and you are resting, and to feel dissipated means energy is thrown out and you lie exhausted. You are weakened with the loss of energy and you think you are relaxing.

So as tension increased in the West sex became a release from tension, a freedom from the pressure of an internal energy. There are thinkers in the West who are not ready to consider sex as being any more valuable than a sneeze. The nose tickles, you sneeze, and so the mind is relieved. In the West they are not ready to give sex any more recognition than this. They are correct also, because what they are doing with sex is no more than this.

In the East people are slowly coming to this point, because the East is also becoming tense. Somewhere, in some distant mountain cave, we might find a man who is not tense. He lives in a world of mountains and streams, trees and woods, and is as yet untouched by civilization. There, even now, the energy circuit is formed during intercourse.

There are also tantric methods with which anyone can produce such an energy circuit. The experience of

this circuit is wonderful because it is only when the energy circuit is formed that you get the feeling of oneness. This oneness is never experienced before the formation of this circuit. As soon as the circuit is formed the couple engaged in intercourse is no longer two separate entities. They become a flow of one energy, one power. Something is experienced as coming and going and revolving; the two separate entities disappear.

Depending upon the intensity of this circuit, the desire for intercourse will lessen and its interval will increase. It can happen that once the circuit is formed, for one full year there may not be any desire for repetition, because a fulfillment has happened.

Or take it this way: a man eats a meal and then vomits it. Then he will not get any satisfaction from the meal. Satiation happens not by eating food but by digesting it. Generally we feel that the act of eating brings satiation. It is not so; satiation only comes when the food is digested.

Intercourse is of two types: one that is of merely eating and another is that of digesting. What we generally know as intercourse is merely eating and vomiting, nothing is digested. If something is digested its satisfaction is long and deep. Absorption takes place only when the energy circuit is formed, however. The energy circuit indicates that the minds of the two partners have merged and become absorbed into one another. Now there are not two; they become one. There are two bodies but the

energy within each has become one; the energy has jumped and intermingled.

This condition of sexual absorption leaves a deep state of satisfaction: this is what I mean. It is very useful for yoga and for the meditator. If such inner intercourse is possible for the meditator the need for intercourse becomes very much reduced. Then the intervening period leaves him free for his inner journey. Once the inner journey starts and the inner intercourse takes place with the woman or man within, the external woman becomes useless, the external man becomes useless.

For a householder the term brahmacharya, celibacy, means that his act of intercourse should be so fulfilling that it leaves years of brahmacharya in between. Once this period of brahmacharya is attained and the seeker sets out on the inward journey, the outer necessity for intercourse fades away.

I am saying that this is the case for a householder. For those initiated into sannyas, the traditional kind of sannyas, for those who have not accepted a householder's life, the meaning of brahmacharya is antarmaithun, sexual union between the inner male and female. For them there is a need for inner intercourse. Such a person will directly have to start finding a means for inner intercourse, or else he will shun the outer woman only in name while his mind will keep running, and he will lose more energy in his efforts to keep away from the outer woman than he would by intercourse.

So the path is a little different for the traditional sannyasin. The difference is only this: sexual union with the outer woman is the initial step for the householder; he then meets the inner woman in the second step, whereas the traditional sannyasin unites directly with the inner woman within himself. The first step is not for him.

Therefore, it is foolish in the traditional concept of sannyas to make anyone and everyone a sannyasin. Actually, initiation into traditional sannyas is only possible when we can look within the person to see whether his first body is in a state of readiness to meet the woman of his second body. If it is so, only then should the initiation into brahmacharya be granted; otherwise this will only bring about madness and nothing else.

But there are persons who go on initiating indiscriminately. There is one guru of a thousand sannyasins, another of two thousand, and they do not know what they are doing. Are those whom they initiate ready and fit for inner intercourse in meditative states? Not at all -- they do not even know that there is anything like inner intercourse. This is why, whenever a traditional sannyasin comes to me, his most profound and intimate trouble is sex. Householders I meet have other troubles too, but I have yet to come across a traditional sannyasin whose trouble is anything but sex.

Sex is one of the many worries of a householder, but it is the one and only affliction of the traditional sannyasin. Therefore, his whole mind is centered

around this one point. His guru shows him many remedies to save himself from the outer woman, but he has no idea of how a meditator can meet the woman within. Therefore, it becomes impossible to discard the outer woman. He can only make a show of shunning her -- and it is very very difficult.

The bioenergy has to move somewhere. If it can go within, only then can it be prevented from flowing outwards. If it does not go in, it is bound to flow out. It makes no difference whether the woman is present in substance or in imagination; it can flow out with the help of an imaginary woman also. The same goes for women, but here again there is a little difference between the two which should be kept in mind.

Sex is not such a problem for a female seeker as for a male seeker. I am acquainted with many Jaina nuns, and for them sex does not pose a big question. The reason is that a woman's sex is passive. Once it is awakened it becomes a problem; if it is not awakened she can go through a lifetime and never feel that there is any problem.

A woman requires initiation -- even in sex. Once a man takes a woman into sex the energy rises sharply within her. But if this does not happen she can remain a lifelong virgin. This is very easy for her because of her passive nature. Her own mind is nonaggressive; she can wait and wait indefinitely. For this reason I feel that it is dangerous to initiate a married woman unless she is taught to unite with the man within her.

A virgin girl can be initiated. She is in a better position than a boy. She can wait indefinitely until she is taken

into sex, because she is not aggressive. And if there is no aggression from without, gradually the inner man will begin to unite with the outer woman. Her second body is a male body which is aggressive.

So inner intercourse is much easier for a woman than a man. Do you understand what I mean? The second body of a woman is male and this body is aggressive. Therefore, even if a woman does not find an outer man it does not matter to her. And if she does not experience sex from an outside source the man within will begin to be aggressive. Her etheric body will begin to invade her; then she will turn inward and become immersed in inner intercourse.

For a man inner intercourse is difficult, because his aggressive body is the first whereas his second body is female. This body cannot assert itself over the first. Only when the first body goes to it will it receive him.

These are the differences, and once they are understood we will have to change all our arrangements. If the householder succeeds in creating the electric circuit in intercourse it will be very helpful to him. The same energy circuit will be formed in the case of inner intercourse also. The energy circuit surrounds an ordinary man only at the time of ordinary intercourse. The same energy will surround the man who has united with his second body twenty-four hours a day. The circle of energy will become wider and wider at every plane.

No image was made of Buddha until five hundred years after his death, and this kind of phenomenon has happened many times throughout history. Instead

an image of the bodhi tree was carved and was worshipped in the temples, but the place beneath the tree where Buddha was supposed to have sat was left vacant. Now those who study history and mythology are very much intrigued over why Buddha's image was not carved: why was Buddha symbolized by a tree? And why was his image then installed after five hundred years? Why was the place beneath the tree depicted as empty all that time? This is a mystery which neither the historian nor the mythologist can solve.

In fact, those who had observed Buddha very keenly stated that on observing him with one-pointed attention Buddha could not be seen: only the tree remained and the aura of the energy. His physical body disappeared. Now, for instance, if you observe me keenly I too will disappear and only the chair will remain. So those who saw him deeply claimed that Buddha could not be seen, but those who did not claimed that he could be seen. However, the statement of the former was more authentic. For five hundred years the word of those who said that Buddha was never visible, and that there was only the tree and the empty place beneath it, was honored. But this concept worked only as long as there were people who could see deeply. When this caliber of people began to diminish it became difficult to worship the tree alone without Buddha. Five hundred years after Buddha his idol was installed. This is a very interesting fact.

Those who saw Jesus deeply also could not see him; they could see only light. Those who saw Mahavira deeply could also see only light, and so it was with Krishna also. If people of this caliber are observed with full alertness only the light of the energy will be visible; no person as such will be seen there.

After every two bodies the vital energy increases. After the fourth body it attains a fullness. At the fifth body there is only energy. At the sixth body this energy will appear not separate but as one with the stars and the skies. At the seventh plane even this will disappear. First matter will disappear, then energy.

Question 3

ON WHICH PLANE DOES THE MEDITATOR REACH THE NO-THOUGHT STATE? ARE THOUGHTS POSSIBLE WITHOUT IDENTIFYING THE CONSCIOUSNESS WITH OBJECTS OR IS IDENTITY ESSENTIAL FOR THOUGHT?

The perfect no-thought state is attained in the fifth body but small glimpses begin from the fourth body. Thoughts continue in the fourth body but one begins to observe the gaps between two thoughts. Before the fourth there are thoughts and thoughts and only thoughts; we do not see the gap between the thoughts. In the fourth the intervals begin to appear and the emphasis changes. If you have observed gestalt images you will be able to understand this. Suppose there is a picture of a flight of steps: it can be so drawn that if you look attentively you will observe the steps going up; then if you look again you will see the steps coming down. But the most

interesting part is that you cannot observe the steps going up and down simultaneously. You can see only one of the two. When you observe the second picture the first picture will have vanished.

We can make a picture in which two faces can be seen facing each other, complete with nose, eyes and beard. First it will appear as if two men are facing each other. Now paint the faces black leaving the intervening space white. Now you will say that there is a flower pot in this intervening space, and the nose and eyes become the outlines of the pot. You will not be able to see the pot and the two faces at one time. When you see the two faces the pot will not be seen; when the pot is observed the faces will vanish. No matter how hard you try to see them all together the gestalt will change its emphasis. When your emphasis shifts to the faces the pot will vanish; when the emphasis is on the pot the faces will vanish.

Up to the third body the gestalt of our mind has its emphasis on thought. Rama comes, so Rama is visible and his coming is visible. The empty space between Rama and his coming, or the empty space before Rama's coming and after Rama's going, is not visible to us. The emphasis is on Rama's coming; the intervening space is not observed. The change starts from the fourth body. All of a sudden it will strike you that Rama's coming is no longer very important. When Rama was not coming there was the empty space; when Rama has gone there is the empty space. The empty space begins to come within the focus of your mind: faces disappear; the pot becomes

visible. And when your attention is on the empty space you cannot think.

You can do only one of the following two things: as long as you see thoughts you will think, but when you see the empty space you will be empty within. However, this will keep alternating in the fourth body. Sometimes you will see the two faces and sometimes the pot: that is, sometimes you will see thoughts and sometimes the gap. Silence will come and so will thoughts.

The difference between silence and emptiness is only this: silence means thoughts have not yet ended, but the emphasis is changed. The consciousness has shifted from thought and takes pleasure in silence, but thought still remains. It is only that the consciousness has shifted: the attention has shifted from thoughts. Then the attention is on silence. But thought returns sometimes -- and when it manages to draw your attention, again silence is lost and thought begins.

In the last moments of the fourth body the mind will keep alternating between the two. On the fifth plane all thoughts will be lost and only silence will remain. This is not the ultimate silence, because this silence exists in comparison to thought and speech. Silence means not speaking; emptiness means a state where there is neither silence nor speech. Neither the faces remain nor the flower pot; only the blank paper. Now if you are asked whether the faces are there or the flower pot, you will say neither.

The state of no-thought occurs in its totality in the fifth body. At the fourth we get glimpses of this state; it will

be observed off and on between two thoughts. At the fifth the no-thought state will become evident and thoughts will disappear.

Now the second part of your question is, "Is identification necessary for the formation of thoughts, or can thoughts occur without any identification?" Up to the third body identification and thought come simultaneously. There is your identification and there is the coming of thought: there is no interval between the two. Your thoughts and you are one -- not two. Now when you are angry it is wrong to say that you are angry. It would be more correct to say that you have become anger, because in order to be angry it should also be possible for you not to be angry. For instance, I say, "I am moving my hand." Then suppose you say, "Now stop your hand," and I say, "That is not possible; the hands keep moving" -- then you may well question what I mean when I say, "I am moving my hand." I should say, "The hand is moving," because if I am moving the hand I should be able to stop it. If I cannot stop my hand I cannot claim to be its owner. It has no meaning. Because you cannot stop your thoughts, your identification with them is complete up to the third body. Up to there you are thought.

So up to the third body, by hitting someone's thoughts we are hitting the person himself. If you tell such a person, "What you say is wrong," he will never feel that what he says is wrong; he will feel he is wrong. Quarrels and fights take place not because of a statement but because of the I -- because there is

complete identification. To attack your thoughts is to attack you. Even if you say, "It is all right if you do not agree with my way of thinking," within you will feel that you have been opposed. Many times it happens that the idea in question is left aside and we begin to fight for it merely because we put forth the view and not for any other reason. You support it merely because you have put it forth as your viewpoint -- because you have declared it as your scripture, your principle, your argument.

Until the third body there is no distance between you and your thoughts. You are the thought. In the fourth wavering begins. You will begin to get glimpses of the fact that you are something apart and your thoughts are something apart. But so far you are unable to stop your thoughts, because deep within the roots the association still exists. Above on the branches you feel the difference. You sit on one branch and the thoughts on the other and you see they are not you. But deep within you and thoughts are one. Therefore, it seems that thoughts are separate, and it also seems that if my association with them is broken thoughts will stop. But they do not stop. At some deeper level the association with thoughts will continue.

Changes begin to take place on the fourth plane. You begin to get a vague notion of thoughts being different and you being different. You still cannot proclaim this, however, and the thought process is still mechanical. You cannot stop your thoughts, nor can you bring them about. If I can say to you, "Stop anger and show

that you are the master," it can also be said, "Bring about anger and prove that you are the master." You will ask, "How can this be done? We cannot bring about anger." The moment you can you are its master. Then you can stop it at any moment. When you are the master the process of bringing on anger and stopping it are both in your hands. If you can bring on anger you can stop it also.

It is also interesting to note that stopping it is a little difficult, but bringing it on is easier. So if you want to be the master first begin by bringing on anger, because this is easier. In the situation of bringing it on you are tranquil, but in the situation of having to stop it you are already angry and so you are not even aware of yourself. Then how will you stop it? Therefore, it is always easier to start the experiment by bringing on anger rather than by stopping it. For instance, you begin to laugh but then you find that you cannot stop laughing; it is difficult. But if you are not laughing and you want to bring on laughter you can do it in a minute or two. Then you will know the secret of laughter -- from where it comes and how -- and then you will know the secret of stopping it also, and it can be stopped.

At the fourth plane you will begin to see that you are separate and thoughts are separate; that you are not your thoughts. Therefore, whenever the no-thought state occurs -- as I said before -- the witness also comes, and wherever there are thoughts the witness will be lost. In the intervals between thoughts -- that is, in the gaps between thoughts -- you will realize

your separate identity from the thoughts. Then there is no association between you and the thoughts. But even then you will be a helpless observer. You will not be able to do much, though all efforts are to be made in the fourth body only.

So I have defined two possibilities of the fourth body -- one that is natural and the other that is obtained through meditations. You will be alternating between these two. The first possibility is thought and the second is understanding. The moment you attain the second potential of the fourth body -- vivek, or understanding -- the fourth body will drop as well as the identification of consciousness with mind. When you attain the fifth body two things will drop: the fourth body and this identification.

In the fifth body you can bring on thoughts or not bring them on, as you wish. For the first time thoughts will be a means and will not depend on identification. If you wish to bring on anger you can bring on anger; if you wish to bring on love you can do so. If you do not wish to bring on anything you are at liberty not to do so. If you wish to stop anger that is half-formed you can order it to stop. Whatever thought you want to bring will come to you, and that which you do not wish to bring will not have any power to invade your mind.

There are many such instances in the life of Gurdjieff. People considered him a peculiar man. If two people were sitting before him, he would look toward one with the utmost anger and toward the other with the utmost love. So quickly would he change his expression that the two would carry away different

reports about him. Though both had met him together, one would say, "He looks like a dangerous man," while the other would say, "How full of love he is." This is very easy on the fifth plane. Gurdjieff was beyond the understanding of people around him. He could instantly bring any kind of expression to his face. There was no difficulty for him in this, but there was difficulty for others.

The reason behind this is that in the fifth body you are the master of yourself; you can bring about any feeling you please. Then anger, love, hatred, forgiveness, all your thoughts, become mere playthings; therefore, you can relax when you please. To relax after play is very easy but to relax from life is difficult. If I am only playing at anger I will not sit in anger after you leave the room. If I am playing the game of talking I will no longer be talking after you go. But if talking is my life-breath, then I shall keep on talking even after you leave. Even if nobody listens, I will listen. I will keep on talking because that is my very life; it is not a play after which I can relax. It is my very life, it has taken hold of me. So such a man will talk even at night. In dreams also he will gather a crowd and speak. In dreams also he will quarrel, he will fight and do all that he has been doing in the daytime. He will keep doing this all the twenty-four hours, because that is his life, that is his very existence.

Your identification breaks in the fifth body. Then for the first time you are at peace, you are empty, by your own free will. But when the need arises you think

also. So in the fifth body, for the first time you will be putting your power of thinking to use. It would be better to say that before the fifth body thoughts make use of you; after the fifth you make use of thoughts. Before that it is not correct to say, "I think." In the fifth body you also come to know that your thoughts are not your own: thoughts of people around you also enter your mind. However, you are not even aware that the thoughts you think to be your own could be someone else's.

A Hitler is born and the whole of Germany is permeated with his thoughts -- but each German feels it to be his own thought. A very dynamic person diffuses his thoughts into the minds of others and they become echoes of the same. This dynamism is as serious as it is deep. For example, it is two thousand years since Jesus died. The thought waves that he left in the world still grasp the minds of Christians who think that these are their own thoughts. The same is the case with Mahavira, Buddha, Krishna and others. Any kind of dynamic person's thoughts, whether they are of a good person or an evil one, can catch hold of the human mind. The hold of Tamerlane and Genghis Khan upon our minds has not yet been released, nor has the hold of Krishna and Rama. Their thought waves move forever around us, and you are able to catch those thought waves that are conducive to your particular state of mind.

It always happens that a man who is very good in the morning becomes evil by noon. In the morning he moves in the waves of Rama; in the afternoon he may

be caught by the waves of Genghis Khan. Receptivity and time cause the difference. The beggar always comes to beg in the morning, because the effect of evil vibrations is at the minimum at the time of the rising sun. As the day progresses and as the sun gets tired of its long journey in the skies the influence gains strength, so the beggar has no hope of charity from others in the evening. If a beggar asks a man early in the morning to give two rupees he will not be able to refuse right away; as the day progresses it is more difficult to say yes to the beggar. By evening the man is tired with the day's work so now he is fully prepared to refuse. The condition of his mind is quite different now; so also is the entire atmosphere of his surroundings. So the thoughts we feel to be our own also do not belong to us.

This you will experience only in the fifth body, and you will be surprised to see the way thoughts come and go. The thought comes, then it goes; it catches hold of you, then it leaves you alone. There are a thousand kinds of thoughts -- and very contradictory ones too; therefore, there is confusion in our minds. Every single person is confused. If thoughts were entirely yours there would be no question of confusion. Your one hand catches hold of Genghis Khan and the other catches hold of Krishna, so there is bound to be confusion. Both of these sets of thought waves lie in wait for you, and as soon as you show your readiness they enter within. They are present all around you.

All this you will come to know when your identification with thoughts breaks completely. The biggest change

will be that until this time you will have thoughts, but now you will have thinking. There is a difference between the two. Thoughts are atomic: they come and go and they are always alien. To say that thoughts are always alien is quite correct. Thinking is ours, but thoughts are alien. This thinking will start within you after the fifth body. Then you will be able to think; you will no longer be merely collecting the thoughts of others. Therefore, the thinking of the fifth body is never a burden upon you, because it is your own. This thinking that is born in the fifth body may be called wisdom or understanding or whatever you like to call it.

At the fifth plane you have your own intuition, your own understanding, your own intelligence. At the fifth the influence of all outside thoughts will end, and in this sense you will be the master of yourself; you will attain your being; you will become your self. Now you will have your own thoughts, your own power of thinking, your own eyes and your own vision. After this only what you wish will come to you; what you do not wish will never come near you. You can think just what you want to think; other thoughts cannot invade you. Now you will be the master. Here the question of identification does not arise.

In the sixth body thinking is also not required. Thoughts are necessary up to the fourth body; thinking and wisdom are necessary in the fifth. On the sixth plane even these end, because there they are not required at all. You become cosmic; you become one with the Brahman. Now there is no other.

In fact, all thoughts are always related to the other. The thoughts before the fourth body are unconscious links with others. The thoughts of the fifth body are conscious links but they are still related to others. After all, why are thoughts necessary? They are required only to establish a relationship with others. Until the fourth they are unconscious links; at the fifth they are conscious links. But at the sixth no "other" remains for establishing links. All relatedness is finished; only the cosmic remains. I and thou are now one. Now there is no place, no reason for thought to exist.

The sixth is the Brahman -- the cosmic reality, where there are no thoughts. In the Brahman there are no thoughts; therefore, it can be said that in the Brahman there is knowing. Actually, the thoughts which exist up to the fourth body are unconscious thoughts; they contain a deep ignorance. It shows that we need thoughts to fight with this self-ignorance. At the fifth there is knowing of the self within, but we are still ignorant about that which is other to us; the other is still there for us. Therefore, there is the need to think in the fifth body. At the sixth there is no inside or outside, there is no I or thou, there is no this or that. Now there is no distance to justify thoughts. Now what is, is. Therefore, at the sixth there is only knowing, not thoughts.

At the seventh knowing also does not exist, because he who knew is no more and that which could be known is no more. So even knowing is not on the seventh plane. The seventh plane is not knowing-

less, but beyond knowing. If you like you can call it a state of ignorance also. That is why it is always the case that a man of ultimate consciousness and an absolutely ignorant person seem identical -- because their behavior is often similar. This is why there is always a great similarity between a small child and an old man who has attained enlightenment: they are not actually the same but super-ficially they seem alike. Sometimes an enlightened sage acts in a childlike way; sometimes in the behavior of a child we get a glimpse of saintliness. Sometimes an enlightened one looks like an absolutely ignorant person, an absolute fool, and it would seem that no one could be as foolish as he. But the sage has gone beyond knowledge and the child is still below knowledge. The similarity lies in the fact that they both are outside of knowledge.

Question 4

IN WHICH BODY IS THAT OBTAINED WHICH YOU REFER TO AS SAMADHI?

Actually there are many types of samadhi. One samadhi will take place between the fourth and the fifth body. Remember, samadhi is not a happening of one plane; it always happens between two planes, it is the twilight period. One may just as well ask whether twilight belongs to the day or the night. Twilight belongs neither to the day nor the night, it is a happening between day and night. So is samadhi.

The first samadhi occurs between the fourth and the fifth planes. This samadhi leads to self-realization, atma gyan. One samadhi occurs between the fifth and

the sixth planes; this in turn leads to brahma gyan -- cosmic knowing. The samadhi that occurs between the sixth and the seventh planes is the samadhi that leads to nirvana. So generally speaking there are these three samadhis that occur between the last three shariras, the last three bodies.

There is one false samadhi that has to be recognized also. It occurs in the fourth body, but is not samadhi though it seems like it. In Japan the Zen Buddhist term for it is satori. It is false samadhi. It is that state which a painter or a sculptor or a musician reaches when he is completely immersed in his art; he experiences a great bliss. This is a happening on the fourth -- the psychic plane. If when looking at the morning sun or listening to a melody or looking at a dance or looking at the opening of a flower the mind is completely drowned in the happening, a false samadhi takes place. Such a false samadhi can be brought about by hypnosis or false shaktipat. Such a false samadhi can be brought about by alcohol and drugs like marijuana, lsd, mescaline, hashish.

So there are four types of samadhi. Actually there are three authentic samadhis and they happen in a sequence. The fourth is an absolutely false experience that appears like samadhi. In this there is no actual experience -- only a feeling of samadhi that is misleading. Many people are misled by satori. This false samadhi occurs in the fourth -- the psychic plane. It is not the transitional process between the fourth and the fifth plane; it happens well within the fourth body. The three authentic samadhis occur

outside the bodies in a transitional period when we pass on from one plane to another. One samadhi is a door, a passage.

Between the fourth and the fifth bodies happens the first authentic samadhi. One attains self-relaxation. We can get stuck here. Usually people stop at the false samadhi in the fourth body because it is so easy. We have to spend very little energy, making no effort at all, and it is obtained just like that. The majority of meditators, therefore, stagnate here. The first real samadhi, which takes place on the journey from the fourth to the fifth body, is very difficult; and the third, from the sixth to the seventh, is the most difficult of all. The name chosen for the third samadhi is vajrabhed -- piercing of the thunderbolt. It is the most difficult one because it is a transition from being into nonbeing; it is a jump from life into death; it is a plunge from existence into nonexistence.

So there are actually three samadhis. The first you may call atma samadhi, the second brahma samadhi, and the last nirvana samadhi. The very first and false samadhi you may call satori. This is the one you should guard against, because it is very easily attainable.

Another method to test the validity of the samadhi is that if it takes place within the plane it is false; it must take place between the planes. It is the door; it has no business to be inside the room. It must be outside the room, adjoining the next room.

Question 5

WHY HAS THE SERPENT BEEN CHOSEN AS A SYMBOL OF KUNDALINI? PLEASE EXPLAIN ALL THE REASONS. IN THE SYMBOL USED BY THEOSOPHY, A COILED SERPENT WITH HIS TAIL IN THE MOUTH IS SHOWN. IN THE SYMBOL OF THE RAMAKRISHNA MISSION, THE TAIL OF THE SERPENT TOUCHES THE HOOD. PLEASE EXPLAIN THE MEANING OF THESE.

The serpent symbol for the kundalini is very apt and meaningful. Perhaps there is no better symbol than this. Therefore, not only the kundalini but also the serpent has undergone a great many travels in the symbol form. Nowhere in the world is there a religion in which the serpent has not been depicted somewhere. This is because the serpent has many qualities that tally with the kundalini.

The very first thing that occurs to the mind at the mention of the serpent is the motion of sliding -- crawling. The very first experience of kundalini is that of something moving within. You feel as if something has moved within -- just as a serpent moves. Another thing that comes to mind with the very notion of a serpent is that it has no legs, yet it moves. It has no means of movement -- it is sheer energy -- yet it travels. The third thing that comes to the mind is that when a serpent sits it forms coils. When the kundalini lies asleep within us it too rests in the same manner.

When a long thing has to accommodate itself in a small place it has to coil up; there is no other way for it. A very big power is seated on a very small center so it can only coil itself up. Now when the snake gets

up it unwinds the coils one by one; as it rises the coil unwinds. In the same way we feel kundalini unwinding within when the kundalini energy rises within us.

The serpent sometimes in playfulness catches its tail in its mouth. This holding of the tail in the mouth is also a significant symbol. This is a valuable symbol and many recognized it as such. It is valuable because it suggests that when the kundalini is fully awakened it will become circular and begin to form its own circuit within. Its hood will catch hold of its own tail; the serpent will become a circle. Now when a symbol is made to depict male sadhana, male spiritual practice, it will catch the tail by its mouth; it will be aggressive. If the symbol is arrived at by female sadhana, female spiritual practices, the tail will just be touching the hood. This is a surrendering tail -- one that is not held in the mouth. This is the only difference and no more.

The hood of the serpent also became purposeful. The tail is very narrow whereas the hood is very broad. When kundalini awakens fully it reaches up to the sahasrar. It opens and spreads like the hood of the serpent; it expands enormously. It is as if many flowers bloom in it. Then its tail becomes very small.

When the serpent stands up it is a wonderful sight; it stands erect on the tip of its tail. It is almost a miracle. The serpent is an invertebrate, a creature with no bones, and yet it can perform this act. It can only be with the help of the vital energy within it, because there is no other substantial means for it to stand erect. It stands by the strength of its own willpower; it

has no material strength to rely on. So it is also when the kundalini awakens: it has no physical support; it is an immaterial energy.

These were the reasons why the serpent was chosen as a symbol. There are many other reasons too. For instance, it is an innocent creature; hence, the Hindu god Shiva -- who is also called "the innocent Shiva" -- carries it on his head. On its own the serpent never troubles anybody, but if it is disturbed it can be very dangerous. The same applies to the kundalini. It is a very innocent power; it does not trouble you on its own. But if you disturb it the wrong way you will find yourself in trouble. It can prove very dangerous. So the symbol of a serpent reminds us that it is dangerous to disturb the kundalini in the wrong way. Keeping all this in mind, there was no other symbol more apt than that of the serpent.

All over the world the snake stands as the symbol of wisdom. Jesus has said, "Be clever and intelligent like a snake and as innocent as a dove." The snake is a very intelligent creature -- very alert, very watchful and very sharp and quick. These are all its qualities. The kundalini is also like this. You reach the ultimate peak of wisdom through it; it is very swift, and also very powerful.

In the old days, when this symbol was chosen for the kundalini, perhaps there was nothing better than the serpent. Even now there is nothing better. Perhaps in the future there may be a new symbol -- like the rocket. Some future concept may grasp the kundalini as being like the rocket. Its journey is the same; it

travels from one sky to another, from one planet to another, and there is void in between. It can become a symbol. The age decides the symbol.

This symbol was chosen when man was very close to the animal kingdom. All our symbols of those times have been taken from animals, because that was all that our knowledge consisted of so we tried to find symbols in them. The serpent was thus the most apt symbol to define the kundalini.

In those days we could not say that kundalini is like electricity; when we talk today we can say so. Five thousand years ago kundalini could not be talked about in terms of electricity because there was no notion of electricity. But the snake has the quality of electricity. This is hard for us to believe because many of us have no experience of the snake. We may have no experience of the kundalini whatsoever, but we hardly have any experience of snakes either. The serpent is a myth for us.

Recently a survey was taken in London and it was found that seven hundred thousand children had never seen a cow. Now these children who have not seen a cow cannot possibly have any idea of a snake. So their whole way of thinking and reflecting -- and their symbols -- will be quite different.

Now the serpent is obsolete: it is no longer an important part of our life. Once upon a time it was very near to us; it was our neighbor and was with us all the twenty-four hours of the day. It was then that man noticed its agility, its intelligence, its movements, and the ease with which it carried itself about. It was

then that man realized also how dangerous a creature it could be. There are stories of a serpent guarding an infant, and it is so innocent.... There are instances when it has bitten the most fierce person and killed him, so dangerous it can be. So both of these possibilities are in it.

When man was very close to the serpent he must have watched it closely. The subject of kundalini also began at about the same time, and both the serpent and the kundalini were found similar in their qualities. But all symbols are meaningful, and if they have come to us through the ages there is a suitability, a rhythm in them. But now it is bound to break. The symbol of the serpent will not last long. We shall not be able to call the kundalini serpent power, because now where is the poor serpent? It is no longer our neighbor; we have no connection with it. We do not even see him on the roads. So as we have no connection with it whatsoever, this question arises. It could never arise before when it was the only symbol.

Question 6

IT IS SAID THAT WHEN THE KUNDALINI AWAKENS IT EATS THE FLESH AND DRINKS THE BLOOD. WHAT DOES THAT MEAN?

There is a meaning to this. This description is almost literally true. Actually, when the kundalini arises many transformations take place within the body. Whenever a new energy arises in the body its old composition undergoes a complete change. It is bound to change; the body functions in so many unknown ways of which we are not conscious. For example, take the

case of a miser. Miserliness is a quality of the mind, but his body will also become a miser. His body will begin to collect those substances that may be required by it in the future. It will keep on accumulating without any reason until it reaches a point where it becomes a harassment and a discomfort.

Now let us consider another man who is a coward. His body will gather all the elements that are conducive to fear. Suppose the body wants to tremble in fear and it does not have the necessary requirements -- what will it do? You demand fear from the body and it does not have the necessary glands and hormones: what will it do? So the body keeps a ready store as it knows your requirements. The body of a fearful man gathers glands of fear to facilitate his indulgence in fear. The man who perspires with fear will have very strong perspiration glands; he has a capacity to perspire profusely. This arrangement is absolutely necessary because his demands can be many in the course of a single day. So the body stores things according to the requirements of our mind -- and more.

When the mind changes the body changes also. When the kundalini rises there will be a complete change in your body. In that transformation your flesh may decrease and so also your blood, but it will decrease strictly to your requirements. So the body will be completely transformed. Only as much flesh and blood as is necessary for the body will remain; the rest will be burnt away. Then only will you feel

light; then only will you be able to fly in the inner sky. This will be the difference.

What has been said is correct. The meditator has to have a special diet and a special arrangement for living, or else he will find himself in difficulties. When the kundalini rises a lot of heat is produced within because it is an electric force; it is an energy that is of a very high voltage. Just as I told you that the serpent is a symbol of kundalini, fire too is a symbol of kundalini in some places. This too is a very good symbol.

So the kundalini will burn like fire within you and the flames will rise high. A lot of things will burn in this. A certain dryness can result from the awakening of the kundalini. Therefore, the personality should be very harmonious and some channels of juicy qualities should be developed. For instance, take an angry person: if his kundalini awakens he will find himself in difficulty. He is a dry and coarse person, so if a fire should burn within him he will be in trouble. A loving person has a deep chemical harmony. There is a smoothness of chemical harmony within him. He will not be adversely affected by the awakening of the kundalini.

Whatever has been said has been said with regard to all these details. Things have been put rather roughly because the art of ex-pression in the old days was not very developed and the approach was raw. So what has been said is very true: the flesh will burn and so will the blood and marrow, because you will change completely; you are going to be an entirely new

person. All of your patterns, your composition, have to undergo a change. The meditator has to keep this in mind and prepare himself accordingly.

In Search of the Miraculous Vol 2

Chapter #9

Chapter title: Occult depths of kundalini and spirituality

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Question 1

IN THE NARGOL MEDITATION CAMP YOU SAID THAT THE PRACTICES OF YOGA -- ASANAS, PRANAYAMAS, MUDRAS AND BANDHAS -- WERE DISCOVERED IN THE STATE OF MEDITATION. IN DIFFERENT STATES OF MEDITATION, DIFFERENT POSTURES ARE FORMED BY THE BODY FROM WHICH THE DEPTH OF MEDITATION OF THE MEDITATOR COULD BE TOLD. CONVERSELY, CAN THE SAME INNER STATE BE BROUGHT ABOUT BY FORMING THE NECESSARY POSTURES? IN THAT CASE, CAN MEDITATION BE ATTAINED BY THE USE OF VARIOUS ASANAS, PRANAYAMAS, MUDRAS AND BANDHAS? WHAT IS THEIR USE AND SIGNIFICANCE?

First came the experience of meditation. With the experience of meditation it was found that the body assumed many postures. Actually, whenever the mind is in a particular state the body takes an appropriate

corresponding posture. For instance, when you are filled with love your face, your expression, is one way, and when you are angry your expression becomes altogether different. In anger you grind your teeth and clench your fists and the body is ready for fight or flight. When you are in a forgiving mood the eyes are soft and the palms of the hand open. When a man is filled with forgiveness his fists will never clench. Just as clenching the fist is a preparation to fight, opening the fist and spreading out the palm is an indication of freedom from the urge to fight; it is an assurance of protection. To clench the fist is to frighten the other person.

The nature of the body is that it works in accordance with the state of mind. The body follows the mind: it always follows behind. So ordinarily we know what a man will do in anger and what he will do in love -- also what he will do in a state of trust. But we do not know how he will react to the deeper states of mind.

When deep states are created within the mind a great deal takes place in the body also. Various mudras, gestures, and also many asanas, postures happen that tell of the changes within. In fact, the asanas are formed at the time of preparation for particular inner states. Mudras are formed later and they give information about a person's inner state.

When changes occur within, the body has to find an equivalent adjustment to the inner changes. When the kundalini awakens within, the body will have to assume all kinds of unusual positions to make way for the energy. The spine will bend itself in many ways in

order to allow the energy to ascend. The head also takes different positions when the kundalini awakens. The body assumes such postures as we have never taken before. It is just like when we are awake the body takes an erect position and when we sleep the body has to lie down -- it cannot stand or sit.

Now suppose there is a man who has not known what it is to sleep since he was born: he will never lie down. If after thirty years he wants to fall asleep he will lie down for the first time. For the first time the condition of his mind will have changed in this respect and he will go to sleep. However, he will be very much intrigued by the new posture, as his body has never before assumed it. Up to now he used to sit, stand, walk, but never did he lie down. Now he has to lie down so that the necessary conditions of sleep can take place within him. When the body is lying down the mind finds it easier to slip into a particular condition. But different people have different ways of lying down because the state of mind of each person is different.

For instance, a man from a tribal area will not put a pillow under his head, but for a civilized person it is impossible to sleep without one. A tribal person does so little thinking that the flow of blood to his head is much less. For sleep it is essential that the flow of blood toward the head be as little as possible. If it is too much you will not be able to sleep. If the nerves of the brain do not relax it will be difficult for you to relax; the blood will keep on flowing to the brain. Then you add one more pillow and then another. The more

educated and civilized a person is, the more he is cultured, the greater the number of pillows that he requires under his head. The neck should be almost vertical to prevent the flow of blood toward the brain.

The posture of the body corresponds to one's state of mind. So with the awakening of the energy within and its movements in several ways asanas begin to form. The different chakras also take the body into different asanas. Thus, various postures are formed. As a particular state begins to form within, the expressions of your hands, face and eyes change. This happens in meditation. As a result, the reverse has also come into man's attention: that is, when performing these asanas is it possible to go into meditation? It is necessary to understand this.

In meditation these processes take place; yet they are not inevitable. In other words, all meditators do not pass through the same body processes. One condition has to be born in mind: every meditator's state of body and mind is different from the states of body and mind of others -- therefore, all will not pass through the same asanas. For instance, if the flow of blood is less toward the head of one meditator and if a greater flow is required for the awakening of the kundalini, he will at once without knowing, go into shirshasana, the headstand posture. All meditators will not go into this asana because the rate of the flow of blood is different in each; each one has different requirements. So asanas will form according to the need of each meditator.

When we ourselves select asanas and practice them, then we do not know which particular asana is useful or necessary for us. Asanas can be harmful as well as helpful. If they are not required in the case of a particular meditator they can prove harmful -- if they are needed they will be of help. One difficulty is that this is an uncertain thing. Another difficulty is that when something is happening within and simultaneously something begins to happen outwardly as well, then the energy will move outwardly. When we perform an act from the outside it may remain nothing more than a physical performance.

Now as I said, in anger the fists clench automatically. But it is not necessarily the case that you can bring on anger by clenching your fists. We can put on an act of anger while there is no anger whatsoever within. Yet if we want to provoke anger within clenching of fists could be helpful, but we cannot say for sure that anger will result. If we have to choose between clenching and not clenching the fists the possibility of bringing on anger is definitely more with a clenched fist. This little help is possible.

When a person is in a state of tranquility his hands will take on the necessary mudra. But if a person practices the formation of this mudra of the hands it cannot be said for certain that his mind will attain peace. Yet particular states of the body help the mind to be peaceful. The body will show its readiness to cooperate; then it is left to the mind to do the needful. But changing the body does not mean that the mind

will change, and the reason is that the state of mind precedes the state of the body. That is why when the mind changes the body follows suit, but an initial change in the body can at best create a possibility of a change in the mind. It is not a certainty.

So there is always the danger of delusion. A man may keep on performing asanas and mudras and think he has done everything; such cases have happened. For thousands of years people have been doing asanas and mudras thinking that they were practicing yoga. Then gradually the concept of meditation was lost in yoga. By the words yoga sadhana, what comes to mind is asanas, pranayamas, etcetera. If you ask someone what yoga is he will think of asanas, pranayamas, and so on. Therefore, I always insist that if the requirements of a meditator are properly understood certain body positions can prove helpful to him. But the result is not certain. This is why I am always in favor of working from within and not from without.

If something begins from within we can understand its meaning. Suppose a meditator sits in meditation and I feel that inwardly he wants to burst out crying but he is holding it back. I can see that if he cries for ten minutes he will also begin to move and catharsis will take place. However, he is afraid that he may burst out crying so he stops himself. Now if he is told not to stop himself but to cry, he will at first pretend to cry. But within two or three minutes it will become authentic as the impulse to cry was pushing to break

out from within. The process of crying will break the barrier and what was to flow out will do so.

Another meditator feels to dance but he holds himself back. If we tell him to dance, at first he will only be acting: as yet the dance will not have come from within. Once he begins to dance it will give the dance an opportunity to break out. Soon this will start and the dance within will merge into the dance without. But if there is no cause for dance within him and we tell the meditator to dance, he will keep on dancing but nothing will happen.

So many things have to be considered. There are many many conditions to all that I have told you. If you keep these in mind you will understand. If you do not want to be burdened with all this, the best way is to start from within and let things happen spontaneously. Do not stop the outer happening, do not fight with it. Then things will happen of themselves.

Question 2

IN THE MEDITATION EXPERIMENTS YOU ARE PRESENTLY CONDUCTING, WHAT ARE THE PHYSICAL AND PSYCHIC DIFFERENCES BROUGHT ABOUT BY SITTING OR STANDING FOR THE EXPERIMENT?

It makes a great difference. As I told you before, deep within every condition of the body is connected with a particular state of mind that corresponds with it. If we tell a man to remain awake when he is lying down it will be difficult for him to do so; if we tell him to be alert when he is standing this will be easy. If we tell

him to sleep when he is standing it will be difficult; if we tell him to sleep when he is lying down it will be easy.

So there is a double process in which there is the fear that the meditator may fall asleep or become drowsy. If he stands this will help to dispel this fear. If he stands the possibility of drowsiness is less.

The second part of the experiment is the witnessing attitude -- awareness. Initially it is difficult to maintain awareness lying down. Later on it is easy. It is always easy to maintain witnessing when you stand. The initial process of hypnosis, which will take you into a trance instead, is very much reduced by standing up.

There are two or three things more. When you stand the movements of the body are free; when you lie down your movements will not be so free. When you sit half the body will not be able to participate at all. Suppose your legs want to dance and you are sitting: then the legs cannot dance. You will not even know what they need because the feet have no way of expressing themselves. There are subtle hints which we fail to catch. If you are standing the feet will begin lifting themselves and you will know they want to dance. But if you are sitting this hint is not possible to be conveyed.

Actually, the tradition of sitting for meditation was specifically meant to suppress all the resulting movements of the body. Siddhasana, padmasana and sukhasana had to be practiced extensively before meditation was taught in order that the body movements could be stopped. So the possibility of the

energy rising within is there from the beginning. A great deal happens as a result. You feel to dance, sing, jump, run. These emotional actions are always associated with madness. Mad persons cry, laugh, dance or jump. As the meditator does the same he will, therefore, appear mad.

Not to appear mad in the society, siddhasana, padmasana and other sitting postures were intensely practiced in order that the body would be in full control. Then the meditator would not look mad to the world. Now the sitting postures of padmasana, sukhasana and siddhasana are such that they cause your legs to become stiff. Your weight is greater near the ground while away from the ground it becomes lesser. Your bottom becomes heavy like a temple or a pyramid: broad at the bottom, narrow at the top. Then the possibility of movement is very minimal -- almost nil.

Maximum movement is possible when you stand -- when there is nothing that keeps you fixed. When you cross your legs and sit you form an immovable base. A large part of your body is fixed by gravity which then catches hold of it. Then you place your hand in such a way that the possibility of movement is minimized. The spine too is kept straight and fixed. Before you would be allowed to go into meditation this type of asana first had to be perfected over a long practice period.

According to my approach the matter is just the opposite. In my viewpoint there is not much fundamental difference between us and those who

are mad. We are all suppressed madmen; ours is a suppressed insanity. You can say that we are insane in a normal way or that we are "normally insane." There is so much in common between us and the insane. Those who go a little further in their insanity find themselves in trouble, but insanity lies within all of us and it tries to find its own outlets.

When you are angry you are temporarily in madness. At such a time you do things you would never dream of doing when you are conscious. You shout abuses, throw stones, break furniture. You can even jump from the roof; you can do anything. If an insane person does these things we can understand, but when a "normal" person does this we merely say that he was angry. Now this was the same "normal" man, and if these things were not within him they would not have come out. All this is inside of us and we are all guarding it. My understanding is that before going into meditation it is necessary that all this should be thrown out from within. The more you are relieved of this insanity, the lighter your mind will be.

Therefore, whereas the old method of siddhasana took years to yield results, this new method performs the same task in a few months. The old method took many births for its fulfillment; this one may take only months. The inner madness has to be released, but in the old method the catharsis was carried out in the etheric body instead of the physical. Now this is something altogether different, because laughing, crying, dancing, etcetera are all within you, and it is absolutely necessary that this should come out.

If you have trained your physical body extensively to be absolutely still for hours on end, then you will carry out the catharsis through your etheric body. Then it will not be visible to others but only to you. You have now protected yourself from society; now no one will know when you dance or sing as you will only do so within. This dancing and singing will be as if in a dream. You will dance within, cry within, laugh within, but your physical body will give no evidence of what is happening inside you. It will sit still with not a trace of the inner happening.

My opinion is that it is not worth undergoing so much trouble for such a small thing. There is no point in making a seeker spend years in physical discipline before taking him into meditation. There are other possibilities also. If a man becomes very proficient in controlling his body and succeeds in suppressing his physical body completely, there is a possibility that no vibrations will arise in the etheric body and it may become absolutely inert. Under such conditions it is possible that no deeper process will take place within you but you will succeed in merely sitting like a statue. Now under such conditions, when all processes are suppressed within, there is a fear of the individual becoming insane.

In the past the meditators have been found going insane. The method I advocate, however, if practiced even by a madman for a month or two, will bring him out of his madness. There is no likelihood of a normal person becoming mad when practicing this method, because in my method we are not suppressing the

insanity within us, we are bringing it out. The old methods of meditation have turned many into madmen, and this fact was covered up in beautiful words. We would say of such a person, "He is ecstatically mad; he is God-intoxicated; he has become a saint." But the fact remained that he had gone absolutely mad. He had suppressed some things within himself so badly that they became completely out of his control.

This method does two things. The first task it carries out is to throw out all the rubbish that is within you by means of catharsis. You have first to become weightless -- so weightless that not the slightest trace of madness remains within; then you travel within. So what apparently seems like madness in this method is intrinsically a process of making you free of all madness. I prefer that what is within you should come out, and with it the burden, the tension, the anxiety.

The most interesting fact is that when madness comes upon you, you have no control over it. But you are the master of the madness that you bring on by yourself. Once you are aware of this fact madness can never take hold of you.

Take a man who is dancing and singing or laughing and shouting of his own free will: he is doing all that a madman would do. There is only this difference: to the madman things are happening by themselves whereas the meditator is bringing them about. Without the full cooperation of the meditator this madness cannot last a moment. He can stop the moment he wishes to. Now this man can never go mad, because

he has lived madness, seen madness, become familiar with madness. Now this has become a voluntary happening for him; madness is now within the scope of his control.

Our culture has trained us in such a way that madness is beyond our control; it has become nonvoluntary. Thus, when it happens to us we cannot do anything about it.

I consider this method very valuable for the future humanity, because the whole civilization is heading every day toward complete insanity. Everyone will need this technique to get rid of his madness; there is no other way.

If one throws out his madness in this way during an hour of meditation, people will gradually get used to this mode of meditation. People will know that this man is doing meditation. However, if a person performs a similar act on the roadside he will be locked up in a jail. If he releases his anger among people all his relationships will become ugly and broken.

This madness must come out one way or the other, or else he will be in difficulty. If he does not allow it to be released voluntarily this madness finds a hundred ways of erupting. Sometimes a man becomes completely drunk in order for the madness to come out of him; sometimes he expresses his madness in a frenzy of mad dancing. But why go through all these disturbances? Now the new modes of dancing, like the twist, etcetera, are not accidental happenings. Inwardly the body wishes to move and we have not

left any room for movement. Thus it makes arrangements for itself and then weaves further webs within these arrangements.

Meditation is throwing the madness without these alternative arrangements. In meditation we are merely throwing out that which we know is within us and which we know should be thrown out. If we teach this method of catharsis to children along with the education there will be a sharp drop in the number of mad people. Madness can be removed forever. But instead we see it increasing day by day. As our society progresses further it will get more and more rampant.

Our culture teaches us to suppress. Etiquette does not allow us to weep loudly or to laugh loudly; it does not allow us to dance or to scream as we please. It puts pressures on us from all sides with the result that all that needs to happen within us is suppressed. Then one day the accumulated pressure of these emotions explodes and the situation goes beyond our control. Thus, catharsis is the first step in our method of meditation, and through it we release all our pent up emotions within.

It is for this reason that I advise standing during the experiment, because then you will be aware of the slightest movement within and you will be able to move freely. The meditator should be in a closed room. He should not only stand, but he should be absolutely naked so that not a strip of cloth can become a cause of obstruction to him. He should be absolutely free to let all movements happen. There

should not be the slightest obstacle in any part of his personality to hinder his movements. Then he will make quick progress and that which takes years and even lives to bring about through hatha yoga and other yogas will happen within the course of a few days by this method.

The long drawn out yoga practices will not do for the world; now people do not have days or even hours to spare. We need methods that yield quick results. If a man makes a seven day commitment, by the end of that period he should begin to feel that something has happened to him. He should become a different man in seven days' time. If an experiment gives results only in seven births, no one will ever go near such an experiment. The old methods claimed results after so many births. They used to say, "Carry out the practices in this life and the result is bound to come in another life." Those were very patient and persevering people. They carried out meditation even though the result was promised in later lives. Now you will not find a single man like this. If the result is not attained this very day, no one is willing to wait even until tomorrow.

And who can rely on tomorrow? Ever since the atom bomb fell on Hiroshima and Nagasaki our tomorrow has vanished. Thousands of American girls and boys refuse to go to college. They say, "Will the world remain intact by the time we finish our education? One never knows what might happen tomorrow." They feel it is a waste of time. They run away from schools and colleges. They argue with parents: "In the

six years we spend at the university will the world still exist? Do you guarantee it? Why should we not make full use of these six precious years of our lives?"

Where tomorrow has become so uncertain it is meaningless to talk in terms of many births. No one is ready to listen, no one does listen. So I say practice today and feel the result immediately. If a man is willing to give me an hour for this experiment, he should get the feeling of the results after this very hour. Then only will he be able to give me an hour of his time tomorrow; otherwise it is uncertain that he will do it tomorrow. So requirements have changed for this age. In the world of the bullock cart everything moved slowly, so also meditation moved at a very slow pace. Now it is the jet age; now meditation cannot afford to be slow. It has to pick up speed.

Question 3

PLEASE EXPLAIN THE SIGNIFICANCE AND MEANING OF THE FOLLOWING WITH RESPECT TO THE ENERGY OF KUNDALINI: PROSTRATING ON THE GROUND IN OBEISANCE TO A HOLY PERSON, TOUCHING HIS FEET WITH THE HEAD OR HANDS, OFFERING WORSHIP AT HOLY PLACES, THE BLESSINGS OF A DIVINE PERSON GIVEN BY TOUCHING THE HEAD OR BACK OF A SEEKER, THE COVERING OF THE HEAD BY SIKHS AND MOHAMMEDANS ON ENTERING THE GURUDWARA OR MOSQUE.

There are many reasons for these things. As I said before, when we are filled with anger we feel like beating up someone; we feel like putting his head

under our feet. Since this is rather impractical we do the next best thing: we throw a shoe at him. It is very difficult to get a man of five feet six inches under our feet so we throw a shoe at his head as the symbol of the urge of anger within ourselves. But no one ever questions what is the reason behind this shoe throwing. And this is not an act indulged in by any one sect or one country; it is universal. It is a fact that whenever one man is angry with another, his over-powering desire is to bring the head of the latter under his foot.

When man was still primitive, perhaps he rested only after placing his foot on his opponent's head since man had no shoes. So when you are in a state of anger you feel like putting your foot on someone's head. However, the opposite is true also: when you are filled with trust and reverence you feel to place your head at someone's feet. There are many reasons for this as there are for the former situation.

There are moments when you feel to prostrate yourself, and these are the very moments when you feel the vital energy flowing from someone toward you. In fact, whenever you want to receive any kind of flow you have to bow down. If you want to fill your pot from the river you must bend down. One must bend in order to receive the flow of any current because all currents flow downwards. So if you feel that something is flowing from someone, the more your head is bowed at that moment the more receptive it becomes.

Secondly, the energy flows from the pointed extremities of the person: for example, from the fingers and toes. The energy does not flow out from all places. The bioenergy, or the energy of shaktipat, or for that matter any energy that flows out from the body, flows from the tips of the fingers and toes. It does not flow from the entire body but only from the pointed extremities. So he who has to receive the energy will put his head at the feet of the master and he who means to give the energy will put his hands upon the head of the one who is to receive.

These are very occult and deeply scientific matters. It is only natural that many will imitate the action. Thousands of people place their heads at the feet of others without any purpose, and there are thousands who place their hands on people's heads also without any meaning. Thus, a very deep principle gradually became a mere formality. When a formality continues for a long time people are bound to rebel against it. They will say, "What is this nonsense? What comes out of placing your head at someone's feet? And what happens by merely touching the head?" Ninety-nine percent of the time it is just nonsense; one percent is still meaningful, however.

There was a time when it was a hundred percent meaningful because then it was spontaneous. You did not have to touch someone's feet because you thought you should. Sometime, when you feel you must fall at someone's feet, do not hold yourself back: fall! And it was not that the other person had to place his hand on the recipient's head. It happens that in

some moments the hand becomes very heavy and something is ready to flow out of it. If the other was ready to receive, then only was the hand placed on the head. But over a long period everything turns into a mere ritual which becomes meaningless. And when it becomes meaningless it is criticized. These criticisms then hold a great deal of appeal because the science behind the tradition is lost. So this is a very meaningful gesture, but it is meaningful only when there is an alive master and a receptive disciple.

A man falls at the feet of a Buddha, a Mahavira, and experiences unique delight; he feels a downpour of grace upon him. No one will be able to see it from outside because this is entirely an inner happening. It is a reality for the one who has already experienced it. If others ask proof of it he has none to give. In fact, this is the difficulty with all occult phenomena: the individual has the experience but he has no proof of it to put before others. Then this person appears to be a blind believer. He says, "I cannot explain it, but something has happened." Those who have not experienced refuse to believe this because they have not felt anything. Then they feel that this poor man is under an illusion.

If a person like that falls at the feet of Jesus, nothing will happen to him and he will begin to proclaim loudly that this is all nonsense: he put his head at the feet of Jesus and nothing happened. It is just like a pitcher with an open brim which bows down into the water. Upon returning it then says, "I bowed down and was

filled." Now another pitcher whose brim is closed may set out to try it for itself. It may go deep into the river but it will return empty. Then it will maintain that it is all false and that no one gets filled by being dipped into the river. It will proclaim, "I bent myself over, I dipped myself in, but I came back empty."

It is a twofold happening. It is not enough that the energy flows from a person; it is equally important that you are empty and open. Many a time the flowing of the energy from somebody is not as important as your preparedness, your openness to receive it. If you are open enough, then even if the energy is absent in the person before you, the higher sources of energies above the person will begin to flow toward you and reach you. So the most surprising thing is that if you let yourself go wholeheartedly even before a person who has nothing to give you will receive energy from him. But the energy does not come from him; he is only a medium and he is completely unaware of the happening that has taken place.

Now the second part of your question is about entering the gurudwara or mosque with the head covered. Many fakirs prefer to cover their heads and then practice meditation. It has its uses. When the energy awakens there is a possibility of the head becoming very heavy. If you have covered your head with a cloth this energy is not likely to flow out. Then this energy will create a circuit within you and thus intensify your meditation. So this tying of the head proved very useful. If you meditate with your head covered you will feel the difference at once. Then

what could be accomplished in fifteen days can be accomplished in five.

When the energy reaches the head there are chances of its becoming diffused and scattered. If it can be tied and if a circuit is then formed your experience will be much more deep. But at present this covering of the head in mosques and gurudwaras is a mere formality; it has no meaning now. The fact remains, however, that there is a lot of meaning behind this custom.

Now it is understandable that some energy can be received by touching someone's feet or through his hand being raised in blessing. But a man bowing before a grave or before an image in a temple, what can he gain? There are many things in this also to be understood. Behind the creation of images and idols lies a very scientific arrangement.

Suppose I am about to die and there are a few people around me who love me, who have seen something in me, who have searched and found something in me. Now these people may ask me in what way they should remember me. So before I die a symbol can be established between us. It could be anything -- an idol, a stone, a tree, even a platform, or my grave, my samadhi, or a piece of clothing of mine, or my slippers -- anything. But this should be decided beforehand between us; it is an understanding between us. It cannot be decided upon by any one part alone; I should be a witness. My acceptance, my endorsement, is necessary regarding the symbol. Then I can say that if they go in front of the symbol and think of me I will be present in the bodiless state.

This promise I have to give, and all the work proceeds in accordance with this promise. And this is absolutely true.

Therefore, there are temples that are living temples and temples that are dead. The dead temples are those that are created by only one side; there is no assurance from the other side. It is our desire to make a temple of Buddha -- but this will be a dead temple because Buddha has not given any promise regarding it. There are living temples that have an assurance from the other side also, and at their foundation lies the declaration of some holy person.

There is a place in Tibet where Buddha's assurance has been fulfilled since the last two thousand five hundred years. This place is now in difficulty, however. There is a group, a committee of five hundred lamas, and when one of these five hundred dies it is very difficult to replace him. This number of five hundred is constant; it can neither be more or less. When one of them dies one more is chosen, but only with the approval of the four hundred and ninety-nine. And if even one of the four hundred and ninety-nine refuses to accept him he cannot be taken. This committee of five hundred lamas gathers together on a particular mountain on the night of Buddha Poornima -- the full-moon night in May when Buddha's birthday is celebrated -- and at the exact given time Buddha's voice is heard. This event will not happen at any other spot and with any other people. It happens exactly according to a promised arrangement.

It is just as if you would make a resolve before sleeping at night that you will get up in the morning at five o'clock: then you do not need any alarm to awaken you. At five o'clock sharp you will suddenly get up. This is something amazing -- and you can check it by your watch. The watch may be wrong but not you. If your resolve is firm you will surely get up at five.

If you make a firm resolve to die on a certain day of a certain year, no power on earth can stop you: you will die in the moment decided upon. If your resolution is very profound and intense you can fulfill your promises even after death. For instance, the appearance of Jesus after death: it was a promise fulfilled. This has caused a lot of difficulty for Christians, because they do not know what happened afterwards and thus they are not sure whether Christ was resurrected or not. However, this was a promise by him to certain disciples which was fulfilled after death.

In fact, places where certain living promises are still being fulfilled over thousands of years have slowly turned into tirths, holy places of pilgrimage. Then by and by the promises were forgotten. Only one thing remained in people's memories -- that they have to go and visit these places; that was all.

There are promises that Mohammed made; there are promises that Shankara made. So also are the promises made by Buddha, Mahavira and Krishna, and these are tied to special places, to special moments and to a special time. But we can still

establish a relationship with them. So you will have to bow down again at these places and surrender yourself completely; then only can you establish this connection.

Holy places, temples, samadhis, all have their uses, but as with other things these useful places ultimately become a tradition, and then they become dead and useless. Then they have to be torn down so that new promises can be made that would give rise to new places of pilgrimage, new idols, and new temples. The old has to be broken down because it has become dead. We have no idea of the processes that have been working through them.

There was a yogi in South India. An English traveler came to him. At the time of his departure he told the yogi, "I am leaving now and perhaps I shall never return to India. But if I want to see you what shall I do?"

The yogi picked up a picture of himself and handing it to him said, "Whenever you close yourself in a room and concentrate for five minutes on this picture without blinking the eyelids, I will be there."

Now the poor man could not contain himself throughout the journey. He was possessed with one thought: to try out the experiment as early as possible. He did not believe such a thing could happen -- but it happened. The given promise was fulfilled astrally. There is no difficulty in this. An awakened man can fulfill his promise even when he is dead. Therefore, pictures become significant and also statues. The reason for their significance is that

through them some promises could be fulfilled. So there was a complete science behind the creation of images and idols.

An idol cannot be made just in any way; there is a complete method behind it. Now if you were to observe the images of the twenty-four tirthankaras of the Jainas you would be in difficulty because they are all alike; only their symbols are different. Mahavira has one sign, Parshwanath another, Neminath yet another, and so on. If these symbols are removed it is impossible to tell one tirthankara from another. However, it cannot be that they all looked alike. It is, therefore, possible that the tirthankaras that followed used the image of the first tirthankara as their prototype. So there was no need to make different images; there was one image of the tirthankaras that was used by all.

But this did not satisfy the devotees who were devoted to different tirthankaras, so they appealed to their special tirthankaras for at least a sign, a token to differentiate him from the others. Thus, different symbols were created for the different tirthankaras but the image remained the same. One has a lion, the other something else, and so on. So there is this difference in their symbols -- and this too is a part of a promise given. Only the particular tirthankara connected with the symbol could be contacted.

So these are agreed upon symbols and they work. For instance the sign of Jesus is the cross; this will work. Now Mohammed refused to have his idol made. In fact, so many images were created during the time

of Mohammed that he wanted to give his followers an entirely different kind of symbol. He told them, "Do not make a statue of me. I will establish a relationship with you without a statue. Do not make a statue of me; do not make a picture of me. I will be related to you without a picture or a statue." This was a very deep and courageous method, but ordinary people found it very difficult to establish contact with Mohammed.

Therefore, after Mohammed the Mohammedans built mausoleums and tombs for thousands of their saints. They did not know how to establish connections with Mohammed directly so they did it by making a tomb of some Mohammedan saint. Nowhere in the world are tombs and graves so extensively worshipped as by the Mohammedans. The only reason was that they had nothing of Mohammed to hold onto in order to establish contact with him directly. They could not make an image of him so they had to create other images and they began to establish relationships through these.

All this is a totally scientific process. If this is understood scientifically the results can be miraculous, but if followed blindly, suicidal.

WHAT IS THE OCCULT SIGNIFICANCE OF THE PROCESS PERFORMED DURING prana pratishtha, THE INSTALLATION OF AN IDOL?

It holds a great significance. The very term prana pratishtha -- occult installation of an idol -- means that we have created a new image based on an old promise. Now we must discover through indications

whether the old promise has been duly fulfilled. We on our part should follow the old arrangement faithfully; we should not look upon an idol as a mere idol but as a living entity. We should make all arrangements for it as we would for a living person, and then we will begin to get hints and signs by which we can know that the occult installation of the idol has been accepted. But this second aspect has completely vanished from our knowledge. If these signs are not present, then although we have done the idol installation it has not been successful. There must be proof that the idol installation has been successful. So for this reason, some special occult indications were fixed. If these signs were found it was understood that the idol installation has been accepted by the occult forces and that it is now alive and active.

Now suppose you have installed a new radio in your house. The first thing is that the radio itself should be in good condition; all its components should be in the proper place. Then you connect it with electricity, and yet you find it does not pick up any station. That means it is not working. It is a dead instrument and it will either have to be repaired or replaced. The idol too is a receiving point of a sort through which a physically dead enlightened man fulfills the promise he has made to others. But if you keep an image and you do not know about the indications that confirm the installation, then you will never know whether the image is living or dead.

The process of installation of an idol has two parts. The first part is fulfilled by the priest. He knows how many mantras are to be repeated, how many threads are to be tied, what conditions are required for its worship, what type of worship is to be performed, etcetera. This is half of the work. The second part of this ceremony can only be carried out by a person of the fifth plane. When this person pronounces that the image is alive, then only does it become living. This has become nearly impossible in modern times; therefore, our temples are not living temples but dead places. The new temples of today are certainly dead places.

It is impossible to destroy a living temple because it is not an ordinary event. If it is destroyed it only means that that which you thought to be alive was not alive, as for instance the Somanath temple. The story of its destruction is a very strange one and it is indicative of the science of all temples. There were five hundred pujaris -- priests -- in its service, and they were certain that the image within was a living one, so they were certain it could not be destroyed. The priests carried out their part of the task, but this was one-sided because there was no one who could actually find out whether the image was dead or living.

One day the surrounding kings and princes sent word to the temple warning them about the coming of the Mohammedan invader Gajanawi and offered them protection, but the priests declined their help saying that the idol that protected all was beyond their protection. The princes asked their forgiveness and

kept away -- but it was a mistake: the idol was a dead idol. The priests were under the illusion that a great power stood behind the image, and as they considered it to be living it was wrong even to think of its protection. Gajanawi came and with a stroke of his sword broke the idol into four pieces. Even then it did not occur to the priests that the idol was a dead one. This cannot happen to a living idol; not a brick could have fallen if the image within were living. If the temple were a living one it could not have been touched.

But usually temples are not living ones because there are great difficulties in keeping them alive. A temple becoming alive is a great miracle. It is a part of a very profound science. Today, however, there is no one alive who knows this science and who can carry out its various requirements. Nowadays the class of people who run temples as shops has become so large that if there is someone who knows this science he will not be allowed even on the premises of the temple. Temples are now run along business lines, and it is in the interest of the priests that the temple remains dead. Living temples are not beneficial for a purohit, a priest. He wants a dead god in the temple whom he can lock up, and then he wants to keep the key himself. If the temple is connected with higher powers it will be impossible for the priest to remain there. So priests are instrumental in the creation of these dead temples as this provides them with a flourishing business. In reality, living temples are very few.

A great effort was made to keep the temples alive, but the numbers of priests and pundits in all religions, in all temples, was so great that it made it difficult to do so. This is what always happens ultimately. This is the reason why there are so many temples; otherwise there would be no need for so many. If the temples and places of pilgrimage created in the times of the Upanishads had still been alive in Mahavira's time there would have been no need for Mahavira to build new temples. But the temples and sacred places were completely dead by then and there was a network of priests around them which could not be broken. These temples could not be entered so there was no other way except to make new temples. Today even Mahavira's temples are dead and the same kind of network of priests surrounds them.

If the living principles of religion had been saved so many religions would not have come into being in this world. But these cannot be saved, because all kinds of disturbances gather around and ultimately cause them to lose all their potential. Then, when the conditions on one side are broken, the promise on the other side also breaks. It is a mutual understanding arrived at by two parties. We have to keep our side of the agreement; then only does the other side respond; otherwise the promise will not be fulfilled and the matter ends there.

For instance, if while leaving my physical body I say to you, "Remember me and I shall be there" -- but if you never think of me or if you throw my picture into the dustbin and forget all about it, how long will our

agreement last? And if this agreement is broken on your part there is no need for me to keep it. So such agreements are always broken.

So the occult process of installation of an idol holds a meaning, but its significance is based on various tests and indications that determine whether the idol installation has been a success or not.

Question 4

IN SOME TEMPLES, WATER TRICKLES DOWN NATURALLY OVER THE IMAGES. IS THIS A SIGN THAT SUCH A TEMPLE IS A LIVING TEMPLE?

No. The validity of a living temple has nothing to do with this. The water will trickle whether there is an image underneath it or not. These are false proofs, and because of them we assume that a temple is a living one. Where not a drop of water falls, still there are temples that could be and are living temples.

Question 5

IN SPIRITUAL QUEST, DEEKSHA, INITIATION, HOLDS A VERY IMPORTANT PLACE. ITS SPECIAL CEREMONIES ARE CARRIED OUT UNDER SPECIAL CONDITIONS. BUDDHA AND MAHAVIRA USED TO GIVE INITIATION. HOW MANY TYPES OF INITIATION ARE THERE? WHAT IS THEIR SIGNIFICANCE AND USE AND WHY ARE THEY NEEDED?

A little talk on initiation will be useful. For one thing, deeksha, initiation, is never given; initiation takes place, it is a happening. For example, a person stays with Mahavira and it takes years for his initiation to take place. Mahavira tells him to stay, to be with him,

to walk with him, to stand in such a way, to sit in such a way, to meditate such a way. Then a moment comes when the person is fully prepared. Then Mahavira is only the medium. Perhaps it is not proper even to say that he is the medium -- rather, in a very deep sense he remains only a witness and initiation takes place in front of him.

Initiation is always from the divine, but it can happen in the presence of Mahavira. Now the person to whom it is happening sees Mahavira in front of him, but the divine he cannot see. It happens to him in front of Mahavira so naturally he becomes grateful to Mahavira -- and this is fitting also. But Mahavira does not accept his gratitude. He can only accept his gratitude if he acknowledges that he initiated him.

So there are two types of initiation. One is that which happens and which I call "right" initiation, because in this you establish your relationship with the divine. Then your journey through life takes a new turn: you become someone else now; you are no longer the same that you were; everything within you is transformed. You have seen something new. Something new has happened to you, a ray has entered you, and now everything within you is different.

In the real initiation the guru stands aside like a witness and he can confirm that initiation has taken place. He can see the full process but you see only half. You can only see what is happening to you; he sees that from where the initiation takes place. So you are not a complete witness of the happening; all you

can say is that a great transformation has taken place. But whether initiation has taken place or not, whether you have been accepted or not, that you cannot say for certain. Even after you are initiated you will still wonder, "Have I been accepted? Have I been chosen? Have I been accepted by the divine? Can I now take it that I am his? On my part I have surrendered, but has he taken me to him?" This you cannot know at once. You will come to know after some time, but this interval can be long also. So the second person, whom we call the guru, can know this because he has watched the happening from both the sides.

Right initiation cannot be given, nor can it be taken. It comes from the divine; you are merely the recipient.

Now the other type of initiation, which we may call false initiation, can be given as well as taken. The divine is completely absent there; there is only the guru and the disciple. The guru gives, the disciple takes, but the third, real factor is absent.

Where there are only two present -- the guru and the disciple -- the initiation is false. Where three are present -- the guru, the disciple and he from whom it takes place -- everything changes. This giving of initiation is not only improper but also dangerous, fatal, because in this illusion of initiation right initiation cannot take place. You will merely live under the illusion that initiation has taken place.

A seeker came to me who had been initiated by someone. He said, "I have been initiated by such and

such a guru and I have come to you to learn meditation."

I asked him, "Why then did you take initiation? And if you did not even attain meditation, what have you obtained from your initiation? All you received is clothes and a name. If you are still seeking meditation, then what is the meaning of your initiation?"

The truth is that initiation can only happen after meditation. Meditation after initiation has no meaning. It is like a man who proclaims that he is healthy and still he knocks at the physician's door and asks for medicine. Initiation is the acceptance obtained after meditation. It is a sanction given of your acceptance -- a consent. The divine has been advised of you and your entrance into his realm has happened. Initiation is only a confirmation of this fact.

Such initiation is now lost, and I feel it should be revived again: initiation where the guru is not the giver and the disciple is not the recipient -- and the giver, God. This can be; this should be. If I am a witness to someone's initiation I do not become his guru. Then his guru is the divine. If he is grateful it is his business. But to demand gratefulness is senseless and to accept it is meaningless.

Gurudom, the web of the so-called gurus, was created by giving a new form to initiation. Words are whispered in the ears, mantras are given, and anybody initiates anyone. Whether he himself is initiated is also not certain; whether the divine has accepted him is not known. Perhaps he too has been

initiated in the same manner. Someone had whispered into his ears, he whispers into someone else's, and this one in his turn will whisper into someone else's ears again.

Man creates lies and deceptions in everything -- and the more mysterious a happening the more deceptions there are, because there is nothing substantial to show as proof.

I intend carrying out this method also. About ten or twenty people are preparing for it. They will take initiation from the divine. The others who are present will be the witnesses, and their work will be to confirm whether the initiation has been accepted by the divine; that is all. You will experience but you will not be able to recognize at once what has taken place. It is so unfamiliar to you, how will you recognize that the thing has happened? Confirmation can be made by the presence of the enlightened one. This alone is the basis of its evaluation.

So the supreme guru is the paramatman -- God only. If the gurus in between would step back initiation would be easier, but the intermediary guru stands fixed. His ego exults at making a god of himself and displaying himself. Many kinds of initiations are given around this ego. They have no value, however, and in terms of spirituality they are all criminal acts. If some day we should start punishing spiritual criminals, these should not go unpunished.

The unsuspecting seeker takes it for granted that he has been initiated. Then he goes about with pride that he has received his initiation, that he has received his

mantra, and that all that was to happen has happened to him. So all his search for the right happening stops.
When anyone approached Buddha he was never initiated immediately; sometimes it took years. Buddha would keep on postponing by telling him to perform this practice and that. Then, when the moment came, he would tell him to stand up for initiation.
There were three parts to Buddha's initiation. One who came for it went through three types of surrender. First he said, "I surrender unto Buddha -- Buddham sharanam gachchhami." By this he did not mean Gautam Buddha; this meant surrendering himself to the awakened one.
Once a seeker came up to Buddha and said, "I surrender unto buddha." Buddha listened and remained silent.
Then someone asked him, "This man says, 'I surrender unto buddha,' and you were only listening to him?"
Buddha replied, "He is not surrendering to me, he is surrendering to the awakened one. I am a mere excuse. There have been many buddhas before me, there will be many after me. I am just an excuse. I am just a peg. He is surrendering himself to the awakened one, so who am I to stop him? If he surrenders to me I shall certainly stop him, but he has said three times that he is surrendering himself unto the awakened one."
Then there is the second surrender which is still more wonderful. In this the person says, "I surrender myself

to the assembly of the awakened ones -- sangham sharanam gachchhami." Now what does this assembly mean? Generally the followers of Buddha take it to mean Buddha's assembly, but this is not the meaning. This assembly is the collective gathering of all awakened ones. There is not only one Buddha who has become awakened; there have been many buddhas before and there will be many buddhas after who will awaken. They all belong to one community, to one collectivity. Now the Buddhists think this term means an association of Buddhists, but this is wrong.

The very first invocation, in which Buddha explains that the seeker surrenders himself to the awakened one and not to him as a person, makes everything clear. The second invocation makes it all the more clear. In this the person offers himself to the community of awakened ones.

First he bows down to the awakened one who is right there in front of him. As he is right there it is easy to approach him, to talk to him. Then he surrenders himself to the brotherhood of the awakened ones that have awakened since long and whom he does not know, and to those who will awaken in the future and whom he does not know. He surrenders to all of them and he proceeds a step further towards the subtle.

The third surrender is to dhamma -- religion. The third time the seeker says, "I surrender unto the dhamma -- DHAMMAM SHARANAM GACHCHHAMI." The first surrender is to the awakened one, the second is the brotherhood of the awakened ones, and now the third surrender is to that which is the ultimate state of

awakening -- to the dhamma. That is, to our nature, where there is no individual, no community; where there is only the dhamma, the law. He says, "I surrender unto that dhamma."

When these three surrenders were completed then only the initiation was recognized. Buddha was only a witness of this happening. This was not a matter of mere repetition. When these three were completed -- and Buddha could see whether they had been completed -- only then was the individual initiated. Buddha remained a witness to the happening.

So later on also Buddha would tell the seeker, "Do not believe what I say just because I am an awakened one; do not believe what I say just because I am famous or because I have many followers or because the scriptures confirm it. Now only believe what your inner understanding tells you."

Buddha never became a guru. At the time of his death, when he was asked for his final message, he said, "Be a light unto yourself. Do not go after others; do not follow others. Be a light unto yourself. This is my last message."

Such a person as Buddha cannot be a guru. Such a person is a witness. Jesus has said many a time, "On the final day of judgment I shall be your witness." In other words, on the last day Jesus will testify, "Yes, he is a man who had striven to become awakened. This man wanted to surrender to the divine." This is talking in symbols. What Christ meant to say is also this: "I am your witness, not your guru."

There is no guru; therefore, beware of the initiation where someone becomes your guru. The initiation where you become immediately and directly connected with the divine is a unique initiation. Remember, in this initiation you have not to leave your house and go away, you have not to become either a Hindu or a Mohammedan or a Christian, nor are you required to be tied to someone. You remain where you are in your full freedom; the change will take place only from within. In the false type of initiation you will be tied to a religion: you will be a Hindu or a Mohammedan or a Christian. You will be a part of an organization. Some belief, some religious order, some dogma, some person, some guru, will catch hold of you and they will kill your freedom.

That initiation which does not bring freedom is no initiation. That initiation which gives you absolute freedom is alone the right initiation.

Question 6

YOU HAVE SAID THAT BUDDHA ATTAINED MAHAPARINIRVANA, BUT ALSO THAT BUDDHA IS TO COME ONCE AGAIN IN HUMAN FORM AND WILL BE KNOWN AS MAITREYA. HOW IS IT POSSIBLE TO TAKE ON A HUMAN FORM AFTER REACHING NIRVANA? PLEASE EXPLAIN THIS.

This is somewhat difficult; therefore, I did not speak about it yesterday. It requires a detailed explanation; yet I will now give you a brief explanation.

It is not possible to return after reaching the seventh plane. There is no rebirth after the seventh body. It is a point of no return; you cannot come back from

there. But it is also true that Buddha has said he will come again in the form of Maitreya. Now both these things seem contradictory: I say you cannot return after the seventh body and Buddha has promised to come again. Buddha attained the seventh body and merged into the nirvana -- then how is this possible? There is another way. Now you will have to know and understand a few things.

When we die only the physical body drops; the rest of the six bodies remain with us. When a person reaches the fifth plane, the first four bodies drop away and only three remain -- the fifth, the sixth and the seventh. In the fifth body a person can make a resolve to keep his second, third and fourth bodies, and this can happen if the resolve is very intense and deep. And for a person like Buddha this was an easy matter: he can leave behind forever his second, third and fourth bodies. Like a mass of energy these bodies of Buddha keep on moving in space.

All the feelings that Buddha had acquired in his infinite lives are the property of the second -- the etheric body. And the impressions of all the karmas that Buddha had in his previous lives are accumulated in the third -- the astral body. The fourth body carries all the achievements of Buddha's mind. All of his achievements beyond the mind have been expressed by him through the mind as all expressions are given through the mind. Whenever a man wishes to make known his attainments of the fifth or even the seventh body he has to make use of his fourth body -- because the vehicle of expression is the fourth body.

So the one who has heard Buddha more than anyone or anything else is in his own fourth body. Whatsoever he has thought, lived and known is collected in his fourth body.

These first three bodies disintegrate very easily. When a person enters the fifth body these three bodies are destroyed. When a man enters the seventh body all the previous six bodies are destroyed. But if a person of the fifth plane so desires he can leave all the vibrations of these three bodies in space. It is just as we are now making stations in space: this collection of Buddha's second, third and fourth bodies will go on moving in space until they manifest themselves in an individual by the name of Maitreya.

So when a person of the required state for Maitreya is born these three bodies of Buddha will enter into him. Until then they will await his coming. When these three bodies enter into that person he will attain the caliber of Buddha, because they are an accumulation of all the experiences, all the emotions, desires and activities of Buddha.

Now, for instance, suppose I leave my body behind here and it is well preserved.

In America a man died about three or four years ago. He left a trust of millions of dollars and he willed that this be used to preserve his body until the time when science discovers the secret of bringing a dead body back to life. Millions of dollars are spent to preserve his body so that it should not deteriorate. His body is preserved by a scientific process. If by the end of the

century we succeed in reviving the dead this body will be brought back to life. But the soul will be different; it cannot be the same.

The body will be the same: his eyes, his color, his features, his way of walking, all of his physical habits, will be the same. In a sense, the man who is dead will be represented in the body. If the man was centered around his physical body -- which he must have been or else this keen desire to preserve the body would not have been there -- without any idea of the other bodies, another soul can act for him. It will act exactly in the same way as the dead man, and scientists will then say that it is the same man come back to life. All his remembrances and recollections that are stored in the physical brain will awaken once again: he will be able to recognize the pictures of his mother and his son who have long been dead; he will recognize the town where he was born; he will point out the place where he died; he will also name the people that were present when he died. The soul will be different although the brain content will be the same.

Now scientists claim that very soon they will be able to transplant memory. This will be possible. If I die the whole of my recollections and memories are lost with me. But now it is possible to save the whole mechanism of my memories at the time of my death just as we preserve eyes for transplanting. Tomorrow someone will be able to see with my eyes. And it is not that I alone can love with my heart -- someone else may also love with my heart tomorrow. Now it is not possible to promise that "My heart is forever

yours," because this very heart can make the same vow to another in the distant future.

In the same way memory will also be transplanted. It will take time to bring this about because it is very delicate and very subtle. But in future, as we donate eyes to an eye bank there will be memory banks also. Then my memory will be transplanted into a small child who will then know all that I had to learn. He will grow up already knowing so many things because my memory will be a part of his cerebral makeup. Then my thoughts will be his, my remembrances will be his, and in certain matters he will think the same way I do, because he will have my brain.

Now Buddha has experimented in a different direction -- a direction which is not scientific but occult. Through some methods efforts have been made to preserve his second, third and fourth bodies. Buddha does not exist any more; the soul that lived within was lost at the seventh plane. But before the soul was merged into the seventh, arrangements were made to see that these three bodies -- the second, third and fourth -- did not die. The momentum of Buddha's determination and promise was instilled into them. It is just as if I were to throw a stone with enough force for it to travel fifty miles; then I die soon after throwing the stone. But my death cannot interfere with the movement of the stone. It has the force I gave it to travel fifty miles, and it will do that whether I am there or not. The strength I exerted will keep the stone going.

Buddha has given a momentum to these three bodies and they will live. He has also told how long they can remain. Now the time is ripe for Maitreya to take birth. This very experiment was carried out upon J. Krishnamurti so that he would attain these three bodies of Buddha. First this experiment was carried out on Nityananda, the elder brother of Krishnamurti, but he died in the process. This is a very unique process -- one which is difficult to go through.

An effort was made to separate Nityananda's second, third and fourth bodies and replace them with Maitreya's. Then Nityananda died. Then this same experiment was tried on Krishnamurti, but this also could not succeed. Then it was tried on one or two more people: George Arundale was one upon whom the experiment was tried by some who knew of this mystery. Among those who knew of this secret, Madame Blavatsky was the most profound woman of our century as far as the knowledge of occult science is concerned. Annie Besant was another; Leadbeater also had a lot of understanding in occult matters. There are very few people who had this understanding.

These few people knew that now the power behind the three bodies of Buddha was about to diminish. If Maitreya would not take birth these bodies would not be able to hold on any longer; they would disperse. Now their momentum is about to end. Someone should now be ready to absorb these three bodies. Whoever absorbs these will in a way cause the rebirth of Buddha. The soul of Buddha will not come back,

but the soul of the individual will take on the bodies of Buddha and work accordingly. That person will at once involve himself in the mission of Buddha.

Not every person can be in this state. Whoever he is he should at least be of a level of consciousness that is almost as high as was Buddha's. Only such a one will be able to absorb his three bodies; otherwise he will die. So the experiment was unsuccessful, because there were many difficulties in the process. Endeavors still go on. Even today there are small esoteric groups who are trying to bring down these three bodies of Buddha. But now there is no extensive propaganda about it, because that proved harmful.

There was a possibility of the three bodies descending into Krishnamurti. He was worthy of it and this was widely advertised. This propaganda was done in good faith. It was done for the reason that when Buddha's advent took place he should be quickly recognized. It was also done in order to revive the past-life memories of those now living who existed at the time of Buddha so that they could recognize that this was the same man. But this propaganda turned out to be detrimental to the process. It created a reaction in the mind of Krishnamurti, who has a modest, reserved and sensitive personality. It was difficult for him to be in a crowd. If this experiment had been carried out silently in a secluded place, if nobody would have known about it until the happening took place, it is very likely that the happening would have taken place.

But it did not take place. Krishnamurti refused to let go of his second, third and fourth bodies to be replaced by the three bodies of Buddha. This was a great blow to the occult science of our times. Such a vast and intricate experiment had never been performed in this world anywhere except in Tibet. This process has been carried out in Tibet for a long time, and many souls work through the medium of other bodies.

I hope you have understood what I said. There is no contradiction in it even though sometimes you might feel that there is. It is possible that you may feel something to be contradictory because I have talked from a different angle, but it is not so.